


11-15-1983

Herald of Holiness Volume 72 Number 22 (1983)

W. E. McCumber (Editor)
Nazarene Publishing House

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Recommended Citation

McCumber, W. E. (Editor), "Herald of Holiness Volume 72 Number 22 (1983)" (1983). *Herald of Holiness/Holiness Today*. 269.
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HERALD of HOLINESS

CHURCH OF THE NAZARENE / NOVEMBER 15, 1983

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AN EDITORIAL

THANKS BE TO GOD

GRATITUDE FOR THE GLORIOUS PRIVILEGE OF
SHARING IN THE "HARVEST OF RIGHTEOUSNESS."

TO THE CHILD of God every day is Thanksgiving Day. Gratitude must be the "special order of the day" when we recognize that "Every good and perfect gift is from above, coming down from the Father . . ." (James 1:17, NIV).

That's why Christians find it perfectly natural to offer thanks before eating their meals. From earliest childhood I remember repeating this prayer in unison with the other members of our family before we took the first bite of breakfast food:

"Father, we thank Thee for the night,
And for the pleasant morning light;
For rest and food and loving care,
For all that makes the world so fair.
Amen."

An appropriate prayer of thanks was repeated before lunch and dinner. We have perpetuated this tradition in our home, and now our children and grandchildren carry on this practice around their tables.

Table grace is good, but not good enough. The most appropriate demonstration of our thanks will be sharing our bounty with those around us. Whenever Christ gave thanks for food—at the feeding of the five thousand and the four thou-

sand, at the Last Supper and again at Emmaus—He immediately began to give it to others.

The prayers we pray before we partake of our Thanksgiving dinners will have an empty ring about them if we haven't given food gifts to needy families. St. Paul put it like this:

Now he who supplies . . . bread for food . . . will enlarge the harvest of your righteousness. You will be made rich in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God. This service that you perform is not only supplying the needs of God's people but is also overflowing in many expressions of thanks to God (*2 Corinthians 9:10-12, NIV*).

Furthermore, *he makes it clear that at the very heart of Christian generosity is the sharing of the gospel.* Material gifts are just the beginning.

. . . men will praise God for *the obedience that accompanies your confession of the gospel of Christ*, and for your generosity in sharing with them and with everyone else (*v. 13, NIV, italics mine*). Cups of cold water must *always* be given in Jesus' name. Anything less is nothing more than humanistic "do-goodism."

Paul concludes this prayer with a climactic note of praise: "Thanks be to God for his indescribable gift!" (*v. 15, NIV*). The Father's greatest gift was His Son. Our grateful response must be to "*broadcast*" this *Good News everywhere*.

That's why our evangelists make the sacrifice of separation from their families without any complaint. One of them wrote me recently: "Thank For everything, *thanks*. Something great happened this morning—people were sanctified!" It was a "thanksgiving day." Gratitude flows to God and the church for the privilege of sharing full salvation with those who hunger and thirst for righteousness.

That's why our missionaries thankfully expose themselves to the rigors and dangers of foreign service. Two dedicated Nazarene missionaries and their children spent a number of years in loving service to the people in one of the most primitive, remote areas of Papua New Guinea. Good gospel seed was faithfully sowed by these pioneers. The harvest seemed rather meager for a time. But an "evangelism explosion" is now taking place. Scores are being converted. Tribal chiefs are abandoning their pagan idols and are surrendering their lives to King Jesus. In a few months, God will be ordaining the first Nazarene elders in this area.

Thanks be to God for the glorious privilege of sharing in this "harvest of righteousness" here at home, and by means of the Thanksgiving Offering, all over the world!



by General Superintendent Eugene L. Stowe



TRUST BRINGS THANKSGIVING

by IVAN A. BEALS

A THANKFUL HEART does not just happen. Songs of praise do not burst forth without cause. We give praise and thanks to the One in whom we find refuge. Across the centuries, thanksgiving has ever flowed from those who put their trust in God.

The Psalmist declared, "I love you, O Lord, my strength. The Lord is my rock, my fortress and my deliverer; my God is my rock, in whom I take refuge" (Psalm 18:1-2, NIV). From his youth, David had found the Lord to be a safe shelter in all his troubles.

As with David, when we call to the Lord, we find He is worthy to be praised. He guides our steps and protects our way. Even the bonds of death and the grave are broken through hope in Him. His divine presence defeats any foe. King David said, "Therefore I will praise you among the nations, O Lord" (Psalm 18:49, NIV).

Present-day Thanksgiving among U.S. citizens is rooted in our national heritage. The first pilgrims to America took trusting God seriously. For most of them, freedom to worship God according to their conscience was of greater import than possible economic gain. These thoughts impressed me as my wife and I visited the Plymouth, Mass., area this fall.

It was no small hop of faith to launch from the seacoasts of Holland and England, trusting God for religious refuge. Those who desired to separate from the state religion were forced to seek a new land to live in freedom. Leaving the leaky Dutch *Speedwell* behind, a combined party of 102 passengers and 30 crew members boarded the seaworthy *Mayflower*. God willing, they would survive and worship in freedom in the new world.

They sailed from Plymouth Harbor, England, and crossed the Atlantic to the North American shore in two months. The journey itself required trusting. The crossing was marred by storms, disease, and several deaths. The crowded quarters of the passengers below deck added to their hardships. *Mayflower II*, the full-

scale replica, built in England and sailed to Plymouth in 1957, shows the cramped quarters.

When the original *Mayflower* anchored in Cape Cod Bay in November 1620, the Pilgrims bowed down and thanked God for land—their "proper element." Only trust in God carried them through that first winter. Half of the population died from scurvy and other diseases. The graves were later planted with corn in an effort to conceal the number of deaths from the Indians.

The following year, on November 19, a second British ship, the *Fortune*, arrived, bringing more English settlers. The colony began to grow and to prosper, and trust in God was vindicated. In memory of that testing time, a plaque on Burial Hill proclaims: "What your fathers attained with such difficulty, do not basely relinquish."

After the first successful harvest in 1621, the Pilgrims observed Thanksgiving. This distinctly American holiday tradition began as a festival with religious overtones. Our present Thanksgiving celebration is a blend of harvest festival, religious observances, and the commemoration of the Pilgrims' landing, known as Forefather's Day.

But Thanksgiving is more than a pious act of an ancient Israelite king. It is more than an American tradition, which now seems to be fading in religious value. Rather, it was meant to be a life-style stemming from the adopted motto: "In God We Trust."

Patriarchs, prophets, and kings of Israel were not the only ones to give thanks. New Testament Christians did not utter the final praise to God. Later, the Pilgrims displayed the natural outgrowth of thanksgiving from trust in God. Our forefathers long ago used the motto "In God We Trust" on national coins and currency. But trust in God and thanksgiving is a personal matter for all people.

Joining all believers before us, if you and I trust God, we too will give praise and thanks to God. Doubt allows silence and ingratitude. Dare to trust God, and you will not be disappointed. Whether these times find us in poverty or plenty, God's care will prevail. Truly trust Him, and praise and thanksgiving will flow from our lips and the works of our hands. □

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Cover Photo: by Dick Smith
Photo I.D. Harvest Time, Jackson, N.H.

Volume 72, Number 22 November 15, 1983 Whole Number 3386

Bible Quotations in this Issue:

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HERALD OF HOLINESS (USPS 241-440) is published semimonthly by the NAZARENE PUBLISHING HOUSE, 2923 TROOST AVE., KANSAS CITY, MO 64109. Editorial Office at 6401 The Paseo, Kansas City, MO 64131. Address all correspondence concerning subscriptions to Nazarene Publishing House, P.O. Box 527, Kansas City, MO 64141. **CHANGE OF ADDRESS:** Send us your new address, including ZIP code, as well as your old address, and enclose a label from a recent copy. **SUBSCRIPTION PRICE:** \$5.50 per year. Second-class postage paid at Kansas City, Mo. Litho in U.S.A.

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Editor's Note: Dale German's article, "My Objections to Christian Rock," provoked a spate of pro and con letters. Here are samplings.

OBJECT TO "OBJECTION"

The music of today is different from when Pastor German was a youth, I'm sure. So let's let our young people have the music they like with the words they need. They may not get this witness from any other source. Contemporary Christian music is reaching more young people than some of us realize. It's a viable ministry and, I'm sure, blessed by God. I love the Lord and thank

Him for contemporary Christian music.

Ron Hughes
St. Albans, West Virginia

He made no mention of the countless souls who have been touched at a Christian rock concert. A Hindu friend of mine was converted at one. Praise the Lord! He would have us believe that the church is able to reach all the young people and "teach" them to like hymns and church music. I was not raised in a church and my view of hymns was not very good for a long time. No one seemed to mean them when they sang. If Christian rock can reach a young man who has never

been to church, I say, "By *all* means . . . save some!"

Scott Stargel
Columbia, South Carolina

Today's teens are looking for something they can hold on to. Now, I'm not saying I agree with all the "Christian" rock groups, because I don't. But at least, "Christian" rock promotes life and most of all, Christ. I believe if today's teens are going to be reached, it's got to be through music we teens can identify with.

Rachel Davis
Visalia, California

By allowing this to be printed, I feel you are sanctioning this writer's

(Continued on page 20)



Dimensions of Thanksgiving

by GERALDINE NICHOLAS

THANKSGIVING is a perfect time to recall people God has brought across our pathway for our benefit. This year I wrote to a couple who showed me a great measure of Christian love when I was a teenager. Through their lives I saw Christianity modeled effectively and realized that Jesus really did make a difference. I believe their influence played a large part in creating the desire to give my life to Jesus Christ. Many years have passed but I have never forgotten. I don't know if I ever thanked them "face to face." Even if I did, I wanted to say "thanks" again so they would know that the love and concern they showed back then is still appreciated.

I became aware of the value of this kind of follow-up several years ago after reading a beautiful article written by my first pastor. My heart was warmed as I remembered the influence of his ministry in my life. I wasn't sure that he would remember me but I wrote anyway and thanked him. His appreciative response told me we had both profited.

If receiving appreciation means so much to us, surely God is pleased when we express thanksgiving to Him, the Giver of all good things. What better Friend do we have? Where would we be without His love and mercy? What joy it must give our Heavenly Father to know His children are grateful for His blessings.

Most of us do not find it hard to be thankful for what has been. Past blessings are so plentiful in our memories. God's guidance of the believer is abundantly evident as one considers His providential care.

A few years ago my husband and I visited the island of St. Vincent for several weeks. We stopped in Barbados on the way home and were unable to be reached when our youngest son, who was then nine, became

very ill. My mother-in-law finally had to sign the necessary forms for his surgery in our absence. It was an enormous risk for her, yet she was told if the surgery was delayed, it could be fatal. I thank God that she took the risk. I'm grateful, too, for the doctor who urged her to do so.

How thankful we are for those who pray for us. Perhaps the greatest gift anyone can ever give is to pray for another—a friend or loved one needing salvation, someone who is experiencing pain, or someone grieving over the loss of a loved one.

I can recall many who influenced my life through prayer. I can also appreciate my parents' discipline and concern. How thankful I am to God for those who cared that much. From the perspective of hindsight, I can readily testify with thanksgiving that "All things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28).

But what about the present? If the current situation is less than pleasant, can I put my thanksgiving on hold until I am able to discern God's guidance and protection in retrospect? A loved one can be snatched away so suddenly. A freak accident can leave a healthy body helpless in an instant.

Take Cathy for instance. She and her family went tubing one sunny Saturday afternoon after a good Ontario snowfall. The inner tube tilted on the slope and hurled her head over heels. She lay helpless in the snow with a broken back and was left a quadriplegic. How does one possibly thank God in the face of such tragedy?

Surely God does not intend us to be thankful for the losses and tragedies we experience. The "whys" remain a mystery. Still, because we love and trust God, we can be thankful for His constant concern and mercy "... for he hath said, I will never leave thee, nor forsake thee" (Hebrews 13:5). He does not abandon us in adversity. Although we do not understand, we can trust Him. "Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Proverbs 3:5).

In the early years of my husband's ministry, we received a call at our home one morning. It was from a young woman in our congregation who suffered with rheumatoid arthritis. In a matter of months the disease had twisted her joints, causing extreme pain and

GERALDINE NICHOLAS is a pastor's wife and free-lance writer from Abbotsford, British Columbia, Canada.

immobility. Her voice that morning was exuberant with thanksgiving to God. Why? For the first time in months she had been able to exert enough pressure on the toothpaste container to get her own toothpaste to brush her teeth. Such a small thing for most of us, but cause for thanksgiving to her! Certainly God was glorified through her thanksgiving that morning. Her delightful expression of gratitude challenged my own heart to want to glorify more through expressed thankfulness.

The future is cause for thanksgiving as well. True, we don't know what's ahead but we can use our eyes of faith to see the blessings our great God has in store for His children. We have the confident hope that God has control of our future. My mother-in-law has often reminded me that "the future is as bright as the promises of God." What promises?

"My God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:19).

"My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Corinthians 12:9).

"The gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

What treasures are ours in the future! How I thank God for His promises that are certain and dependable.

Truly God is great and greatly to be praised. Thanks be to God at this thanksgiving time for all of His blessings! "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Psalm 107:8). □

The Mystery of the Valleys

*Consider the suffering
in the valleys—
the suffering of the sod
broken and torn by the plow
and the dying of seed
sacrificed to the soil.*

*Consider the painful striving
of tender new plants
straining against the heavy earth,
laboring to lift their heads
from darkness to light.*

*Consider the suffering
in the valleys—
the fertile green valleys
where crops are grown.*

—MARILYN BLACK PHEMISTER
Pawnee Rock, Kansas

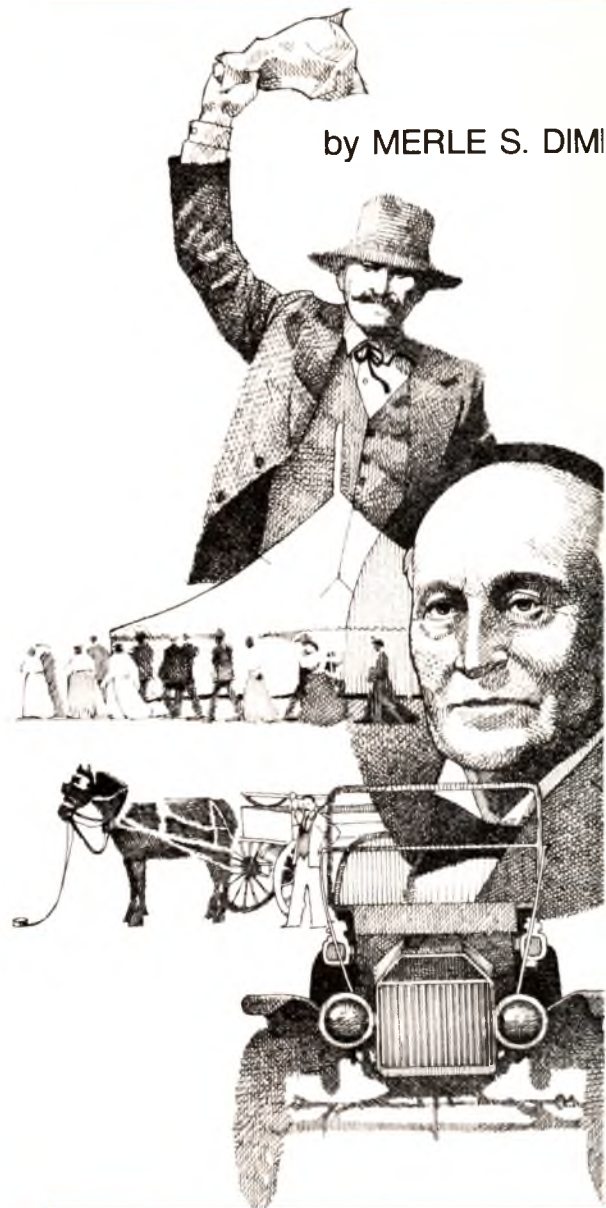
PILOT POINT, TEXAS!

It was Tuesday morning, October 13, 1900, a crowd of holiness folk from across the nation jammed into a tent that had been erected on the skirts of a little Texas town of 2,500 inhabitants.

MERLE S. DIMBATH is an elder in the Church of the Holy Spirit, residing in Lakeland, Florida.

While they were at PILOT POINT

by MERLE S. DIMBATH



a few autos, and a number of horses and buggies, —believe it or not—a few prairie schooners were ed outside the canvas top.

side the tent the business had been thrashed out. ussions had ended, accommodations had been ed out and then, at 10:40 a.m., it happened!

rother Chairman," a voice called out, "I move that union of the two churches be now consummated." kly, there were several seconding speeches, fol- d by an affirmative vote on the motion by ac- ation and that was it. The Pentecostal Church of Nazarene was officially launched. Those in atten- e stood to their feet and released pent-up emo- that had been building for days. Handkerchiefs waved back and forth, the shouts of saints filled ir, and the great victory march was on, beginning e tent and then, when the congestion became too , overflowing outside.

ie scene that morning at Pilot Point would never rgotten by those who attended the historic meet- owever, as thrilling as the sight was, no one sug- d that three tabernacles be erected so the throng, ed beyond measure, could remain.

. Bresee probably summed up the feelings of eve- ne when he said later, "We'll girdle the globe with tion, with holiness unto the Lord."

hile the saints were shouting at Pilot Point, what going on in the world in 1908? On this diamond versary of that historic meeting, much will be re- , in print, of what went on under that 1,000 seat nacle-tent. What events, *nationally* and *world-* were of sufficient interest to be published in the *York Times* and other pertinent publications of period?

hetherwise, Pilot Point on the 13th of October, was enjoying southerly winds under clear skies mild temperatures.¹ Elsewhere the nation was rating from a long, hot, dry summer. There was a shortage and in Bloomington, Ind., drinking wa- as selling for five cents a glass.

ty miles to the south of Pilot Point, in the city of is, Neiman-Marcus, a "ready-to-wear" apparel for ladies, was celebrating its first anniversary. store (with a 50-foot frontage) was offering the -to-wear merchandising concept—in 1907-1908 dea as new as the horseless buggy operated by ge batteries."²

ie Dallas firm began with a capital of \$25,000. much capital did the Pentecostal Church of the rene have—the new denomination that was to d the gospel of full salvation to the whole world? es are somewhat sketchy as to the assets of the ng groups that October day. One historian lists een 250 and 300 churches as the nucleus for the renes.³ Another source declares that the new den- ation, in its first year, raised \$140,756 for all ses with a per capita giving of \$13.52.⁴

wever, not all denominations were faced with fial problems. While the delegates at Pilot Point voting for a union, a New England church an- ced in the daily papers that it was purchasing a

cash register to expedite the tallying of the church's Sunday offerings.

When the sun rose over the Texas countryside that October morning, two Nazarene elders were putting the finishing touches on a chorus they intended to introduce to the crowd that day. The one was L. Milton Williams, former major in the Salvation Army, and the other, Rev. I. G. Martin. The two preachers had collaborated a year earlier in Chicago to write a chorus which was sung when the Association of Pentecostal Churches of America united with the Church of the Nazarene. For the 1907 assembly, the two had used the tune "Battle Hymn of the Republic." Now, deep in the southland, the duet thought it best to use the tune "Dixie."

On this same day in Boston, two clergymen announced they were resigning their pulpits and would open a New York office for the practice of psychology. They may have been spurred on by a Wisconsin bishop, who, according to newspaper accounts, claimed psychology dated from Christ.

In Chicago a Methodist Episcopal minister chose a different way to spend his vacation than formerly. Donning a threadbare, shiny blue suit with trousers worn at the edges, a cheap cotton shirt to match, along with a black felt hat, the well-known minister, thus disguised, visited nine wealthy Chicago churches. He was seeking to test the assertion of Socialists that churches scorned working men.

We know the reception that Chicagoan would have received had he visited the Church of the Nazarene in Los Angeles. Dr. Bresee always made an effort to make such individuals welcome by a personal greeting at the door.

Presbyterian ministers meeting in Kansas City discussed conducting Sunday night services in theaters across the nation; they hope to duplicate the success a Dr. W. Carter was enjoying in New York City.

Interestingly enough, Dr. Bresee, nearly a decade earlier, had considered renting a theater in Los Angeles when his efforts to find a new location for his church were becoming difficult. Bresee's proposal to rent a theater was abandoned due to high costs.⁵

Cabled news dispatches from Berlin that October day in 1908 reported the progress of the James Gordon Bennet Balloon Cup Race. In a bizarre turn of events, all balloonists had been caught in the same vortex of air and were going round and round.

At Pilot Point, the throng marched and shouted around and around the tent. This prompted one of our historians to state "... the Church of the Nazarene was born marching, and as long as we continue to march and follow the direction the Pilot points, we will keep the glory and blessing and favor of the Lord upon us." □

1. Information of weather conditions from the *Original Monthly Records of Observations* of Fort Worth, Texas, October, 1908. National Climatic Center, Ashville, N.C.

2. Stanley Marcus, *Minding the Store* (New York: Signet Classic, 1975), p. 7.

3. E. A. Girvin, *A Prince in Israel* (Nazarene Publishing House reprint 1981), p. 415.

4. *Handbook of Historical Documents of the Church of the Nazarene*, compiled by Mendell Taylor.

5. Girvin, *A Prince in Israel*, p. 105.



Dave Anderson

“AMEN” IS NOT THE END

by H. LAMAR SMITH

A CHILDREN'S Sunday School class was asked the meaning of the word “amen.” After a short silence one boy replied, “The end.” Why not? It was the way he had heard prayers stop and church services end.

Actually “amen” means “so be it,” “it is so,” or “may it be so.” It is an affirmation or endorsement of the words uttered.

The use of “amen” presupposes understanding and communication. Paul speaks of the necessity of clear communication in the service of worship, in 1 Corinthians 14. If one is speaking and the people cannot understand, you have a problem. “How will one . . . say the ‘Amen’ at your giving of thanks, since he does not know what you are saying?” (v. 16, NASB).

“Amens” exult in gospel truth. John said, “To Him who loves us, and released us from our sins by His blood, and He has made us to be a kingdom, priests to His God and Father; to Him be the glory and the dominion forever and ever. Amen” (Revelation 1:5-6, NASB).

“Amens” express belief in a specific truth. When truth is shared and someone else can say “amen,” it affirms a common faith. The “amen” may mark the entrance of new light that has the familiar “ring of truth.”

All of us probably know funny stories of people who said “amen” at the wrong time. But there are some not-so-funny uses of “amen” that happen in churches. It can be used as a dart aimed at another member or group in the congregation. One divided congregation, sitting on opposite sides of “liberal” and “conservative,” took statements in the pastor’s message, conceived as supporting their side, as opportunities to hurl “amens” across the church to the people who “really

needed it.” That’s a tight rope for the pastor and a hangman’s noose for the congregation.

Some congregations think the “amen” is the rhythm that makes the service “go.” If this rhythm doesn’t happen, they feel that God was not there. In such an environment I have heard a whole volley of “amens” go up in support of a statement that was not true. If you had asked them before the service to endorse the statement they would have refused. But caught up in the flow of the service they said “amen” to something they didn’t believe and that wasn’t true.

Saying “amen” commits us to the consequences of the truth expressed. Numbers 5:22 contains a principle valid for everyone. If a person gave the “amen” of endorsement to something that wasn’t true in their lives they would abide under the curse of their sin.

I must be careful that I can say “amen” with sincerity. Jesus said to John, “Surely I come quickly.” John’s reply was, “Amen. Even so, come, Lord Jesus” (Revelation 22:20). If one is not ready for His coming, how can he say “amen” to the fact of His coming?

“Amen” makes us a participant as opposed to a spectator. Of course all of our “amens” need not be said audibly. But somewhere from deep within us we ought to be involved in the proclamation of the truth. That inward participation may be a mental response, a whispered amen, or a very audible one. It may be a facial response.

A few audible ones help to support and affirm the speaker. Good audience involvement can help make a preacher. It can be like “holding up the hands” of Moses.

“Amen” gives us opportunity to express our allegiance to the One whom Scripture calls “The Amen.” He is “The Amen, the faithful and true Witness, the Beginning of the creation of God” (Revelation 3:14, NASB). How could Jesus be called “The Amen”? It is because His word is self-authenticating. He is His own

H. LAMAR SMITH pastors the Gardendale, Alabama, Church of the Nazarene.

n. His word is true because of who He is. He is true
one affirms or confirms Him. But because He is,
Father does.

he Pharisees said to Jesus, "You are bearing wit-
of Yourself; Your witness is not true." Jesus re-
sponded, "Even if I bear witness of Myself, My witness is
true for I know where I came from, and where I am
going" (John 8:13-14, NASB). Only He who is "The
Son of Man, the faithful and true Witness" could have made
such a claim.

When "amen" then becomes an affirmation of Jesus
Christ. Whatever Jesus is I want to understand, so that
my whole life and being will proclaim "amen" ("He is

who is the attitude of the inhabitants of heaven.
In blessing and glory and wisdom and thanks-
giving and honor and power and might, be to our God
Father and ever. Amen" (Revelation 7:12, NASB).

Revelation we learn that when a multitude sang
praises of Jesus Christ as "The Lamb that was
slain for our salvation, the four living creatures kept
saying, "Amen" (5:5-14).

When one group is praising Him, the other group
must keep saying "amen." Amen will never be "The

End." As citizens of heaven, let's keep in practice.
When we get Home, we want to be at home with
Him. □

Attitude Expressed

*Common courtesy of expressing thanks
often taken for granted.*

*Teach our children early in life
to say, "Thank you."*

*When we raise our eyebrows, scold them, or ask
them, "What do you say?" when they forget.*

*Thanks must be expressed for
Christmas presents, birthday presents,
graduation presents, wedding presents,
and whatever other gifts we receive.*

*We should also say "thank you" for
acts of thoughtfulness, deeds of kindness,
and everyday courtesies
such as passing the salt or opening the door.*

*So we remember each day to say "Thank You"
the greatest gift of all,
the gift of God's only Son, sent to this earth
so that we might have eternal life?
For His never-failing kindnesses,
remembered on us daily because He loves us so?*

*Did you say "Thank You" to God this day
another day to love and serve Him?
Thank You, Father, for Your great gift
of Your great love. Amen."*

—MABEL P. ADAMSON
Kansas City, Missouri

THE DANGER IN Anniversaries

by ROSS W. HAYSLIP

RECENTLY I heard a statement that jolted me:
"Too many church bodies make a great fuss
over celebrating anniversaries to keep their people
from realizing that they are now dead or dying institu-
tions."

I am a sentimentalist and very fond of remembering
and celebrating the important milestones that I have
passed on my journey of life. Birthdays have great
significance for me. Being an admirer of states-
manship, February 12 and 22 will always have meaning
for me because of the great Americans whose natal
days we celebrate.

A marriage anniversary has great meaning to a cou-
ple who have been happily married across the years. I
shall never forget helping my parents celebrate their
50th year of wedded bliss. The second day of June
always recalls to me the day that I entered into wed-
lock with the most wonderful woman I have ever
known.

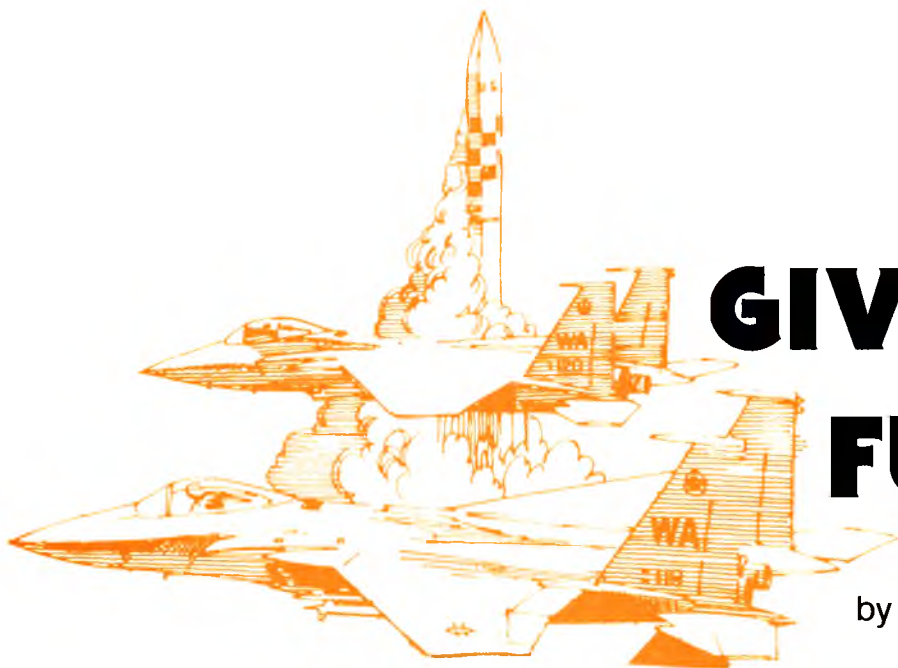
The only value to me of celebrating these anniver-
sary occasions is that it makes my present state of life
more meaningful and vital. If all the good is in the past,
then the present is dulled rather than enhanced by the
festivities.

I have some rich deposits in my memory bank con-
cerning the Church of the Nazarene. I can recall can-
vas tents with odors of straw and sawdust. I remember
worship in storefront churches and converted dwell-
ings. Revival meetings that continued for many days
with faithful attendance are part of my recollection.
Services that were marked with a sweet spirit and the
demonstration of God's power are recalled clearly. I
love to revel in the thoughts about those great days.

If, during this 75th anniversary year, I spend too
much time in looking backward with longing, I shall
miss seeing the opportunities that surround my
present and the future. Someone has truthfully said,
"Hats off in respect to the past; coats off for the con-
fronting tasks of the present; and gloves off to the
challenge of our future."

Our 75th anniversary observance can be a memorial
stone that says "Hitherto hath the Lord helped us." We
shall not linger too long by the memorial, but we shall
push ahead to fulfill our God-given mission! □

ROSS W. HAYSLIP is the chaplain at Nazarene Bible Col-
lege in Colorado Springs, Colorado.



GIVING LIFE TO THE FUTURE

by TIMOTHY A. SMITH

MANY EVANGELICALS in all parts of the world feel out of step with fellow-believers who insist on unilateral disarmament and the renunciation of all war, as well as with those who advocate an American nuclear force strong enough to resist and perhaps overthrow Communism. Few voices are raised to help the moderate majority understand what it means to give their own nation (whether the United States, Zimbabwe, the Soviet Union, or Chile) the loyalty it requires while avoiding the possibility of the wanton destruction of most of our race.

Why are evangelicals splitting apart on this issue, and why has the great mass, who stand yet in the middle, found no voice to speak for them?

One explanation is that the news has seemed too bad to be true. Looking back across the past decade, we can now see that the race for first strike capability, which our political and military leaders have been at pains to deny, has moved us into a new era. The old policy of deterrence, sometimes called MAD (Mutual Assured Destruction), gave us a devilishly reasonable hope that no country would ever fire off the bombs in their steadily improving delivery systems. The new policy of nuclear war-fighting, forming since the mid-1970s, has now become undeniably official.

The current crisis in international affairs stems directly from this new race for an overwhelming first-strike capability. Nuclear war-fighting strategy assumes that neither we nor the Soviets will be able to wipe out all the opponent's weapons in an overwhelming first strike. Military debate in the United States, most of it secret, centers on whether our nation would be certain to come out the "winner" with an "endurable" number of casualties ranging from 5 million to 50 million. Casualties on the other side seem not to weigh in the balances at all.

Until recently, just a select few have debated whether economic, ethical, religious, or political reasons justify subjecting half or more of the world's population, and the very structure of human civilization itself, to these awesome risks. (And only now are religious and secular leaders beginning to demand that their people join the debate.) Yet even though the situation is still only half-acknowledged, Bible-believing Christians realize in their hearts that they too must face the nuclear issues squarely and responsibly.

But for the Christian, the complexities of the issue become further complicated by religious traditions. None of our varied historical positions on peace-making now seem adequate. The deep and continuing impulse to withdraw from the world, always strong among the anabaptist traditions, is now shared in one way or another by large numbers in every one of a dozen evangelical traditions. This impulse is fed by such notions as our easy substitution of personal spirituality for moral accountability, our fascination with the dispensationalist time clock, and our absorption in individual hope for eternal life. But withdrawing from responsibility for our neighbors seems as ethically awkward a response to Christ in the present situation as expounding the medieval "just-war" doctrine in an age when no war can bring justice to anyone, and nuclear war would bring horrible injustice to all.

Likewise deficient on practical as well as ethical grounds is the bilateral freeze posture that many evangelicals now espouse. Standing alone, such a freeze would leave both the Soviet Union and the combined NATO and United States forces with enough weapons to risk the destruction of the earth.

The other alternative policy of "peace through strength" ignores the central fact that to employ nuclear strength would destroy not only peace but also the lives of most of the human beings on earth. Moreover, the experience of the past 30 years does not support the notion that our achievement of superiority would frighten the Soviet leaders into submission or

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break their power to keep their own people in subjection. They, too, continue building their own fleet of first-strike weapons.

How, indeed, ought evangelicals respond to this new situation? Certainly, Bible-believing Christians should not allow divisions among their several parties to be shaped by appeals for withdrawal or to the calculus of endurable mass destruction. Our response must be, in short, biblical—which is at once immensely simple and incredibly complex. Consider, for example, four widely accepted propositions that do not yield simple prescriptions for action:

1. This world is indeed coming to an end. The details of our doctrines about the Second Coming may differ, but all of us affirm the Old and the New Testaments' declarations that human history moves toward both judgment and consummation. The central point in Scripture, however, is that judgment belongs to God. We dare not alter the meaning of the word *maranatha* to equate it with the coming of a man-made nuclear holocaust.

2. God's purpose, both in history and beyond it, is the renewal of humanity in righteousness and, in some of our views, of nature itself. That renewal has begun already, by grace, through the Holy Spirit's work in us. Marking ourselves channels through which the Spirit may fulfill this divine purpose is the Christian's task and the church's mission in every age. If wars and rumors of wars are to continue to the end, believers have no authorization to approve or support them, or to join in idolatrous veneration of those institutions of human government that pretend to execute the judgments of the Lord.

3. From Jeremiah's time forward, the Bible has renounced the spirit of nationalism, even while it has affirmed the divine ordination of human governments to keep the peace. Jesus and Paul scorned Jewish nationalism and affirmed that Divine Providence sustained the rule of what was then a "world" government. Both before and after that time, Jews who rejected the prophets justified war against Babylon and violent revolution against first their Greek and then Roman conquerors by corrupting the meaning of "covenant" and "chosen people." Jesus taught, in the words of Isaiah and Jeremiah, that the covenant with Israel was but a pathway. That is, it was God's means of offering the entire human race a new covenant of faith and righteousness that would bring shalom to all "Jerusalems." Selfish ethnic and national interests, when set over against the interests of other peoples, are opposed to the holy purposes of the God who "hath made of one blood all nations of men."

4. Finally—not because these are all the complexities but because the space for this article is limited—the biblical way of seeking truth is not through polarized dialectics but through moral and spiritual community. To latch onto one extreme of radical logic and so magnify your differences with fellow believers who have followed an opposite and equally radical logic is not the way of either Moses or Christ. For it denies the two great commandments: love God supremely and our neighbors as ourselves.

The stark alternatives of either unilateral disarmament or a preemptive first-strike are not truly

practical choices, either, even if we supposed one of them to be biblical. The American nation is light-years away from considering unilateral disarmament. And a first-strike decision is practical only in the sense that it can be done. But the outcome would be a worldwide reenactment of the Jonestown suicides.

The actual task Christians face is to persuade one or the other of the superpowers to take the initiative in nuclear disarmament—take the first step. No fight ever came to a halt by instantaneous bilateral agreement. One participant must step back first. The day when leaders of either the Soviet Union or the United States actually take that step, and demonstrate to the world they mean business, we will see positive results.

As for me, I pray now for repentance, for that deep rethinking of my moral accountability which, should I manage to survive a nuclear holocaust, would overwhelm me with remorse on the morning afterward. Each one of us is, in some measure, responsible. And to each of us is promised the outpouring of God's Spirit, enabling us, in these last days, to think, speak, and act in obedience to Him "whose mercy is upon all his works" and whose love knows no limits. □

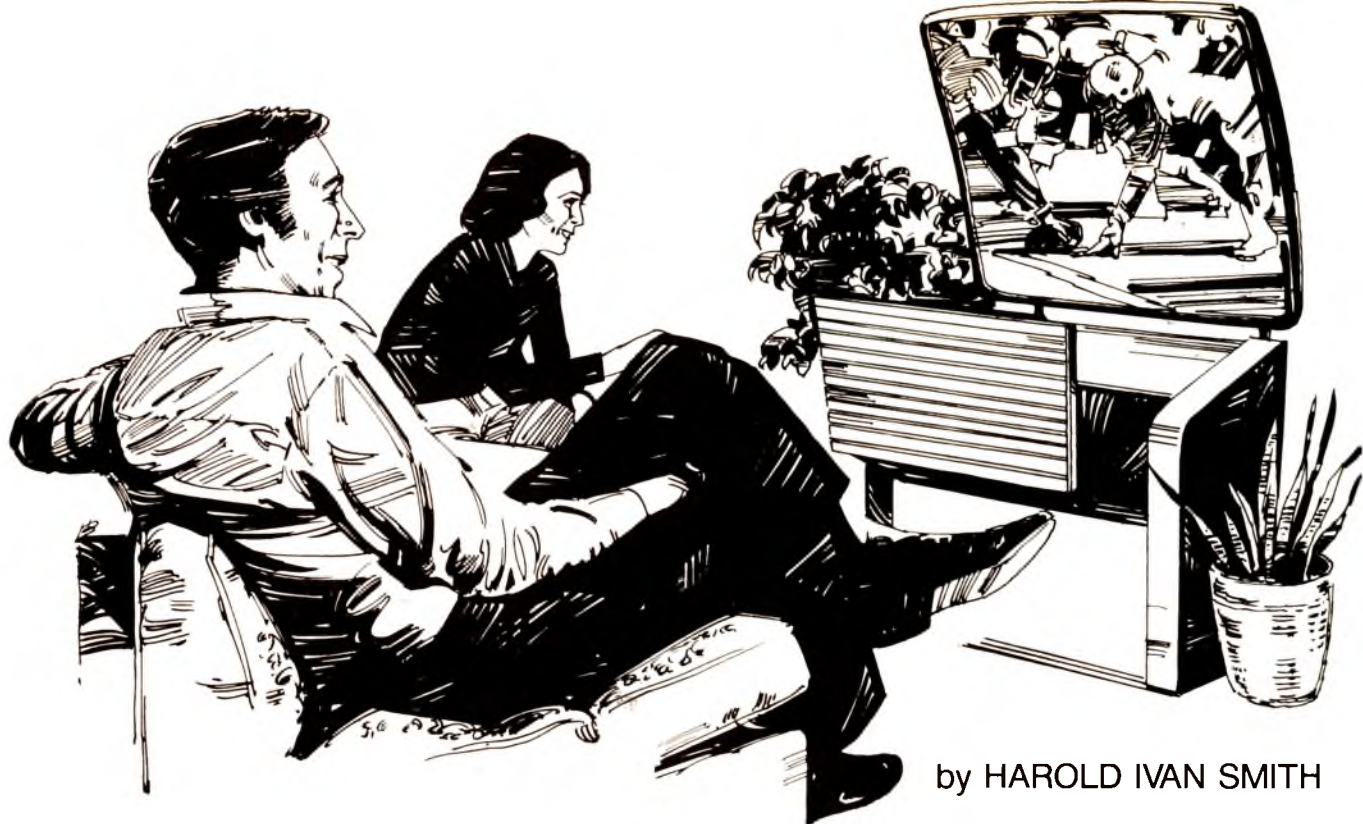
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The Star-Teller and Me

(Psalm 147:1-5)

*Billions of fires
Burn cold holes in darkness.
Who tells their number?
Three trillion one, three trillion two;
Only the numbers of infinity will do.
Who is it calls their flames by name?
He is the same who pulled the world
Out of nothingness,
Then walked upon the earth;
Who kindled fires in cold souls
And talked about new birth.
He is the same who bled to bring forth
The infant cry of new life in me.
Now only the Cross
Can measure the distance
From the wonder of space
To the wonder of grace.*

—STAN MEEK
Pittsburg, Kansas



by HAROLD IVAN SMITH

Is Monday Night Football **INNOCENT?**

MONDAY NIGHT is "family night" throughout the Church of the Nazarene. But ask the average man on the street the significance of Monday night and many will respond, "Monday night football."

Now, I would quickly report that I have nothing against Monday night football; in fact, I have been known to block out Monday night myself.

But a recent headline in the *Chicago-Tribune* caught my attention: "Brewers to pour \$40 million into TV football." The article reported that Anheuser-Busch and Miller Brewing will spend \$40 million to sponsor 23 pro football telecasts on TV, 16 of which are on Monday night, 3 on Thursday, and 2 on Sunday.

I had just attended Zig Ziglar's seminar at the International Laymen's Retreat in Toronto. He had asked, "Why do they spend so much to sell?" He suggested that they are willing to spend so much on advertising because they believe for each dollar expended they will sell \$10.00 worth of merchandise. Hence \$40 million times 10 is \$400,000,000—that is a lot of zeroes and a lot of beer.

Zig demonstrated TV's effect by stopping in his presentation for a drink of water. Slowly he poured the water, then slowly he drank the water, then he licked his lips. Before he started, no one wanted water. But by the time he had finished, in 28 seconds, he had every-

one in the place thirsty. He demonstrated the power of persuasion.

Oh, but we're not beer drinkers. Well, what about the children and teens who sit watching pro celebrity after pro celebrity pointing out the virtues of beer?

I thought of that passage in Deuteronomy, "Love the Lord your God with all your heart and with all your soul and with all your strength" (6:5, NIV). Again, no problem.

However, if I read further in that passage, the words disturb me. "These commandments that I give you today are to be upon your hearts. Impress them on your children. *Talk about them when you sit at home . . .*" (6:6-7, NIV, italics added).

Dare I add, "watching Monday night football"?

What is the effect on a child? Does he have difficulty reconciling what he heard the day before in Sunday School with what he hears on TV on Monday night?

However, what stunned me was an article two days later in the *Louisville Times* reporting on a candy-filled beer lookalike, "Chug-a-Can." So Dad has his Michelob; now Junior has Pickelob. I quote:

Chug-a-Can, which costs 30 cents to 60 cents per can, contains tiny, sweet balls similar to jawbreakers. It comes in 20 different "brands," looking like the real thing with their flip-top opening and "Don't Litter" imprint on top. Pickelob carries a drawing of a pickle and a resemblance of the real brew's distinctive can design, but adds on the side, "Just a Joke . . . Pure Fun."

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Just a joke? Pure fun? In a nation where thousands are slaves to alcohol; where thousands will be killed as a result of drunken drivers; where heartache and hell are by-products, why would anyone find it "pure fun" for a seven- or eight-year-old to flip open his little pretend can . . . at any time?

But maybe during some of those commercials, parents need to "talk about abstinence." The ancient Jews were instructed, "Write them on the doorframes of your houses and on your gates" (6:9, NIV) and in today's world that may mean "over the television."

Be aware of this: advertisers aren't solely concerned with today's consumers but are equally investing in the consumer of the future, your child.

Beer is well on its way to becoming as common as ice tea in too many settings.

Remember, according to the *Chicago-Tribune*, "The typical Monday Night Football game will reach about 17.5 million households."

No one will spend \$150,000 for a 30-second commercial if he doesn't believe he can increase his sales.

Commercials bypass our doorframes and our gates but not the impressionable minds of our children and teens. There's nothing wrong with Monday Night Football, but there is something wrong with those who advertise on it. □

"Brewers to Pour \$40 Million into TV Football," *Chicago-Tribune*, July 13, 1982, section 3, p. 3.

"Trouble Brewing Over Candy in Cans," *Louisville Times*, July 14, 1982, p. 6.

NAZARENE ROOTS

With J. O. McClurkan sitting farthest from the wheel in the front seat, a few of Trevecca's first students are off for a picnic (about 1906 or 1907). Notice the solid rubber tires of their rented vehicle.



PENTECOSTAL MISSION, NASHVILLE, TENNESSEE

"There was Brother Willie Jones, a plain misfit by the rules of commerce and society. . . . I guess he was a 'diamond in the rough.' Our early holiness people might well have considered themselves all to have been 'diamonds in the rough.' . . . Willie Jones found a place with Brother McClurkan. He served as City Missionary for the Pentecostal Mission. After all, the Mission Hall on Jo Johnson Avenue was in a slum area of Nashville. Close by was the red light district. Brother Willie had a needy parish for his ministry of praying, testifying, holding street meetings, handing out tracts, and inviting other misfits and derelicts of society to come to the preaching services at the mission."

At the 1902 annual meeting, Willie Jones reported, "Have made more than 100 talks in missions, jails, on the streets, and in diverse other places. Have made more than 100 visits and prayed with persons in their places of businesses and other wheres. Have spoken to more than 1,000 persons personally about their souls. We have rejoiced daily in the precious privilege in offering the people a Saviour who can save them from all sin, and who is anxious to take every burden

of theirs and carry it for them. . . ." (Benson, Jr., *A History of the Pentecostal Mission*, pp. 49-50.)

One of the most interesting aspects of Nashville's Pentecostal Mission was its diversity of ministries. Not only an inner-city mission to the socially rejected, the mission also contained a school for training Christian workers, a gymnasium, a publishing program, a boarding house, a camp meeting association, and a tabernacle for religious services. Its participants included both whites and blacks, social outcasts and the families of prosperous businessmen. Members of the Tulip Street Methodist Church, one of Nashville's most venerable congregations, provided both leadership and support for this ministry. However, at the center of all this diversity existed a motivating holiness faith in the redeemability of any man through Christ.

Soon after the death of its founder and superintendent, J. O. McClurkan, the Pentecostal Mission united with the Church of the Nazarene in April 15, 1915, bringing with it several southern congregations, Trevecca Nazarene College, and missionary work in Cuba, Guatemala, Argentina, and India. □

STEVE COOLEY, *Director of Archives*

SURPRISE IN *Amsterdam*

by BILL M. SULLIVAN



The International Conference of Itinerant Evangelists in session

EVANGELIQUE?"
"DIRECTOR."
"EGLESIA?"
"NAZARENO."
"AAAAH, NAZARENO!"



This kind of exchange took place over and over when I was in Amsterdam, and in each case a note of recognition let me know, even though our languages differed, that this person from another country knew about the Church of the Nazarene. It was a pleasant surprise. But this was not the greatest surprise that the International Conference of Itinerant Evangelists brought me while I was in Amsterdam.

Only hours before my departure from the States on July 12, I was asking myself, as many Christian leaders probably were, "How can itinerant evangelism possibly be important enough to require 10 days of conference time?" No one, it seemed, not even the Billy Graham Evangelistic Association, realized what a responsive chord they had struck in calling for such a gathering.

They began their plans cherishing the hope of perhaps as many as 2,500 evangelists assembling in Amsterdam. Even with registration limited to persons

truly involved in itinerant (traveling) evangelism, by the opening day of Amsterdam '83 more than 10,000 applications had been received, from which 5,000 participants were accepted.

A common question between persons getting acquainted was, "Are you an evangelist?" Almost exclusively the answer was yes. Everyone was surprised at the number of itinerant evangelists in the world. They came from 134 countries and by their presence attested to the viability of itinerant evangelism throughout the world!

Because of economic situations in some parts of the world, not all of them were full-time itinerants, but all were more than ministers who preached evangelistically. At least a portion of their time was spent traveling to evangelize and start new churches.

The response to Amsterdam '83 made it clear that itinerant evangelism, far from ecclesiastical obsolescence, was on the cutting edge of the worldwide growth of the Church. It is not a phenomenon of the Western world, or of the U.S.A. But neither is it simply the city-wide crusade nor the single church revival. Its essential character is mobility. It is the first activity of the Great Commission. It could correctly be called mission—but not foreign mission. It is national mission, next-door evangelism, and outreach in ever

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expanding concentric circles. That it is so alive and thriving in all these countries was a surprise to me.

There was a noticeable absence of denominational and para-church administrators. Even directors of evangelism were few in number. The Graham organization seemed committed to reaching the true itinerant evangelist.

Though ICIE was a select group, it was not elite to the exclusion of social strata or race or gender. "We have here," said an evangelist who had just received packets of clothing for himself and his family, "a picture of what it is going to be like in heaven." Franklin Graham, president of Samaritan's Purse, the organization responsible for procuring clothing for some of the needy evangelists, said, "Many of the evangelists have few clothes and they have come to the conference wearing their best."

Female participants spoke favorably of the conference. "We're focusing on the gifts, not our femininity," explained Susan Habib, graduate student at Gordon-Conwell Theological Seminary. Marietje Mapalieij, lawyer, college professor, and Christian worker from Indonesia declared, "The Lord spoke only to disciples. There's no need for special instruction [for women]."

A Hindu priest who has joined the "Royal Priesthood of Jesus"; an evangelist from Irian Jaya who sold all his pigs but still didn't have enough to get to ICIE (the ICIE staff took up a collection so he could come); and Wendy Woods, a New Zealand "gypsy" who travels from church to church training for evangelistic outreach were all part of the flavor of ICIE.

Billy Graham was like a patriarch. He openly declared this was the fulfillment of a lifelong dream. He was on the platform most of the time, introducing special speakers, even answering questions from the floor in a plenary session, and delivering three major addresses.

In the closing service Graham's final charge to the participants sprang from the depths of his soul as he proclaimed the theme of the conference: "Do the work of an evangelist! Do the work of an evangelist! Do the work of an evangelist!" Three times.

On the eighth day a slot of time was given for special groups to convene. It was thrilling to meet with nearly 20 itinerant Nazarene evangelists from 11 different countries. Juliet K. Ndzimandze, from Manzini, Swaziland, conducts crusades in schools as well as churches in her country and has "turned many to righteousness." I'm sure she spoke for the others when she declared in correspondence to me following the conference, "I can never be the same. My life has been touched and refreshed, my commitment renewed, my prayer life challenged; my goal is to reach the lost and win them to Christ." After viewing a film of the masses seeking Christ in a European crusade, she responded, "My heart cried for such a crusade for Swaziland."

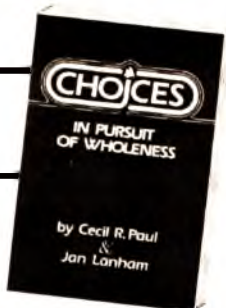
One of the great resources of the Church of the Nazarene is its 350 itinerant evangelists. They represent an evangelistic force that God can use to reach thousands of people and start hundreds of churches. They need our prayers, our confidence, our appreciation, and our support. □

Book Brief

CHOICES: IN PURSUIT OF WHOLENESS



CECIL R. PAUL and
JAN LANHAM
authors



A YOUTH BOOK takes center stage this issue, but let not adults yawn and turn the page. The subject is germane to all of life. Choices! Choices affecting our Christian life-style will always track us and we never outgrow the need for guidance in making right decisions, daily and long-range.

The authors have teamed up to share helpful insights into basic principles for holy living in a complex world. The theme is secular values versus the meaningful values expressed by Christ. Five related questions are probed: Who am I? Who is Christ? Who are my

people? What is the purpose and meaning of life for me? and, For what and to whom am I responsible?

Wholeness comes to the individual as these inter-related questions are confronted and right choices made. Proper consideration of the questions brings fulfillment, productivity, and creativity, but the questions also "hold the potential to leave us confused, empty of purpose, and without a sense of community to support us."

Anyone whose background included the negatives of past decades will especially find the message of *Choices* liberating. The authors lift up Christ and show that a healthy relationship with Him, with others, and with ourselves is God's original intention for His people. Their philosophy lifts one far beyond binding dos and don'ts some of us once struggled to obey.

Choices is thought-provoking individual reading. But discussion questions probe each section deeply enough to make the five chapters excellent material for a class or small group, as well. The authors have come up with practical sermon material, too, preachers—some good ideas that speak to contemporary concerns. It's one popular reading book you'll be glad to have. □

—Evelyn Stenbock
Beacon Hill Press of Kansas City
To order, see page 23.

the editor's STANDPOINT

"BE YE THANKFUL"

Thankfulness is not exclusively Christian, but ingratitude is definitely unchristian.

To be thankful is to recognize that others have made enriching contributions to your life. A thankless spirit is the essence of arrogance and marks the fool who gives himself credit for all the good that has befallen him. Jesus drew a perfect portrait of such a man, standing at the center of his life, pulling things toward himself with greedy fingers, and saying, "Mine, mine, mine." God called that man a fool.

To be thankful is to confess our dependence upon God and our interdependence with others. God is the Giver of every good gift, and others are often the channels by which those gifts reach our lives. Just as no man is an island, so no man is the creator and distributor of all the good with which his life is blessed.

A thankless man is lower than the dog who sleeps on his back porch. The dog will express thanks with his eyes and tail for every pat on the head, every dish of

food, and every riddance of fleas. By contrast, the man who will eat his meals, make his living, and take his pleasures without a nod or a mumble toward the God who made it all possible. The lowest form of life is an ungrateful human being.

A group of ten lepers once approached Jesus, begging for the mercy of healing. He told them to go and show themselves to the priest, and "as they went they were cleansed." Immediately one of them turned back and fell at Jesus' feet, giving Him thanks. Jesus asked, "Where are the nine?" They were somewhere afflicted with a worse disease than leprosy—ingratitude that rots the soul.

Jesus himself possessed a thankful spirit, and a study of His thanksgiving, recorded in the Gospels, is a challenging exercise for His followers. We are never more like Him than when we are thankful, never less like Him than when we are ungrateful.

The Bible says, "Be ye thankful." That "ye" means you and me.

STOMACH EVANGELISM

"The way to a man's heart," says an old adage, "is through his stomach." Among the traits men once prized in a prospective wife was her ability to cook. Frozen dinners and microwave ovens have dealt the culinary art a severe blow.

The adage is not without its spiritual application. "Stomach evangelism" has often proved an excellent strategy for reaching others for Christ. Over a good meal, in a relaxed, cheerful atmosphere, you can frequently gain your best hearing for the gospel.

Christ himself supplies us with examples. He actually invited himself home for dinner with Zacchaeus. During the meal Zacchaeus underwent a dramatic conversion.

Another tax collector, Matthew, celebrated his conversion with "a great feast" where he introduced many of his friends to Christ. When the smug, self-righteous Pharisees objected, the diners heard these great words from Jesus: "I came not to call the righteous, but sinners to repentance."

Jesus taught great truths in simple language at dinner

tables. Since "no word from God shall be without power," we can assume that permanent benefits accrued to the diners' lives.

I know several persons now serving Christ who were won to Him at dining tables. One of them is a pastor's wife, reached for the Lord through a simple meal in a humble home. Another found the Lord during a "table talk" lunch in a stadium parking lot before a college football game. Others first gave serious heed to the gospel while having Sunday dinner in the home of Christian friends.

Eating together provides a splendid atmosphere for quiet, intense evangelism. Many can articulate their witness well in this atmosphere who freeze up in more formally structured situations. Lost friends often bring up problems and needs during table-talk that give the Christian a splendid lead-in to conversation about Christ.

There are many ways to bear witness and to reach others for the Lord. One of the finest proven methods is "stomach evangelism."

a good meal, in a relaxed, cheerful atmosphere, can frequently gain your best hearing for the meal.

OVERSUPPLIES

ed Morehead, a newspaper columnist, was once a pair of peacocks for Father's Day. Peacocks fighting, they scream, and they often choose early morning hours to shatter the air. The columnist insists that oversupply of them "is easy to achieve." Indeed, he says, "Two peacocks may be too many."

can't take much of some things to be too much.

Overabundance in one church is an oversupply. They get more joy in one service than a faithful pastor can give in a month. They can trigger a "back door exit," causing the church to lose more people than it gains. The flame of inspiration has been quenched by worship services by disgruntled, dyspeptic members. The problem is compounded if the vocal grumblers are married to each other.

Overabundance on a committee are too many. One is enough for any purpose; more than one is an overabundance. The Lord has promised that two who agree in heaven shall receive what they pray for. But nowhere

does the Bible promise victory or blessing to a pair who agree together to doubt the promises of God. Such cold water slingers can douse the fires of aspiration and achievement unless their chronic unbelief is resolutely rejected by others.

Two loafers are more than enough. The church needs willing workers. There is much to be done and too few doers. Some carry heavier loads than they should because others won't help. Ancient Jerusalem was rebuilt because "the people had a mind to work," to work persistently and cooperatively. Those who want the benefits without sharing the labor are found in all churches. Too many drones ruin the hive.

Two tightwads are too many. An oversupply of non-tithers and reluctant givers can seriously retard the work of a church. I learned long ago that trying to squeeze money from such people is a waste of effort. You might as well try to squeeze water from a rock—or from an old sermon manuscript. The only solution to stinginess is holiness. Spirit-filled people are generous, as Acts 2 makes plain. □

WHAT GOD WILL NOT

Things have positive existence; they exist as that which God wills. Other things have negative existence; they exist as that which God does not will.

Sin, with negative existence is not thereby unreal; sin is real, but God does not will sin. Death is real, but God does not will death.

Admit that sin and death are real, but argue that, with negative existence, they cannot be final or eternal. Yet Scripture speaks of eternal sin and of that death which is endless separation from God. The negative existence triumphs but it will endure.

What negative endures, is the will of God not thereby defeated? If sin and death continue forever, is the love of God thereby overcome? Philosophy and theology cannot answer. We must ask, "Where is it written?" Nowhere in Scripture does it say that the future, endless existence of sin and death means the triumph of darkness over the God who is light? Or the victory of darkness over the God who is love?

We must allow God to define His own love. We must permit Him to define His own will. We cannot blink at the scriptures that speak of eternal sin and suffering by complaining that they cannot be squared with our definitions of divine love and divine power.

Some of my seminary teachers were universalists. They denied the label but taught the concept. I asked one if he believed that Matthew 25:31-46 described the final judgment.

"I do," he replied.

"Well, Jesus speaks of the sheep entering eternal life and the goats eternal punishment. Nowhere in the parable, or in all Scripture, do the divided lines ever converge."

"That's true," he admitted. "But don't spoil my doctrine by dragging those scriptures into it."

The Bible sets an awesome choice before us—either God's will, which is holiness and life, or what God wills not, which is sin and death. You cannot evade the choice or its consequences. □

NEW DIRECTIONS IN CHURCH GROWTH

by RAYMOND HURN

JERRY APPLEBY, coordinator of Ethnic/Urban Missions, announced last February that seven new mission fields in the mainland U.S.A were entered in 1982.

1. Cambodian—now 12 works on 8 districts.
2. East Indian—now 2 works on 2 districts.
3. Ethiopian—1 work.
4. Filipino—now 4 works on 2 districts.
5. Samoan—now 3 works on 2 districts.
6. Laotian—now 8 works on 6 districts.
7. Vietnamese—now 4 works on 2 districts.

1983 has also witnessed the beginning of Italian/Greek work.

Nazarenes, with confidence, now speak of a "turnaround" in growth through starting new works and organizing them into new churches. The creation of new life is always a delicate and life-changing moment, whether in human families or in denominational life. Babies are always born small and are created as an act of God himself. Human instrumentalities play vital roles in the birth process. The "birthing" of new congregations of people is never authentic unless that creation is the creation of Christ. Men may organize churches but only Christ himself creates the multiplied numbers of cells that form His great worldwide body. In "Nazaredom," the birthing of new congregations slowed as the denomination reached its 60th year. The institutionalizing process began to burn more energy and effort with less and less vital commitment to the creation of new congregations.

The 1980s could well be remembered as the turning point in denominational life if the trends of the past three years indicate a pattern. We are discovering that new congregations worshiping in new places will more than double in the four-year period from 1980-83, compared with the previous quadrennium.

Three additional factors indicate a positive trend.

The first factor is the growing number of churches that have become sponsors of new outreach.

RAYMOND HURN is director of Church Extension Ministries at the International Headquarters of the Church of the Nazarene in Kansas City, Missouri.

Factor number two is the growing number of new works that are church-type missions (CTMs). They are new works not fully organized as yet. They conduct Sunday worship services but have not yet been officially organized or separated statistically from their sponsoring churches. Some of these have an attendance that ranges up to 300 in a weekly worship service.

Factor number three is the growing number of churches that sponsor language Sunday School classes. We now have in the United States, worship services each Sunday in 24 different languages, involving 41 separate nationality groupings.

The worldwide extension effort is cause for even greater joy. We have achieved three-fourths of our goal for the quinquennium in three years. The world extension goal for calendar years 1980-84 is 1,000 fully organized churches. The total new works launched in these three years is 735. If these trends continue, our 75th year could be our greatest year in extension effort.

Mature, strong leaders and pastors are stepping out of comfortable positions in growing numbers to do the apostolic work of church planting. Functionally, they are modern-day apostles making a similar commitment to "mission" that has been historic in the growth of Christianity. Ever-increasing numbers of pastors are also becoming sponsoring-agency pastors for launching many of these new works. Twenty-five percent of all seminary graduates in the last three years have gone out to start new work. A climate of faith and confidence is growing among us.

At the vanguard of the church growth movement have been district superintendents and district Church Growth Committees. They have functioned effectively from 1976 into the 1980s. Extensive church growth training has led to closer examination of church planting as a vital factor in the growth of religious movements. Motivational and inspirational conferences on church planting have been held in almost every section of the church in North America.

One thousand new fully organized churches worldwide is a definite possibility as we approach the end of this quinquennium. □

Gifts of Joy and Inspiration



Egermeier's

PICTURE STORY BIBLE ABC BOOK Elsie Egermeier, revised by Arlene Hall. A stands for Abraham, not apple in this book containing 26 of the most meaningful stories from Abraham to Zacchaeus. In large type and simple sentences, these stories can be enjoyed by beginning readers.

\$5.95

EGERMEIER'S BIBLE STORY BOOK Share 312 Bible stories and 121 full-color pictures from Genesis to Revelation with your children. Egermeier's Bible Story Book provides hours of reading enjoyment for the whole family.

Standard Edition (Blue)

Cloth bound

\$14.95

Deluxe Gift Edition (Red)

\$15.95

Standard Edition—Paperback

\$ 7.95



WHAT'S A MOTHER TO SAY? Ruth Vaughn. "Mommy, why do we pray?" Dr. Vaughn covers 30 subjects which children often question, including discipline, loneliness, sin, suffering and death. 152 pages.

\$2.95

A TRACE OF PERFUME Esther Vogt. Intrigue, compassion and love make this new Christian mystery a difficult book to put down. You can feel, understand and enjoy the experiences of a young widowed woman as she brings Christ's love to a longing family. 272 pages.

\$3.95



Gift Books

THE JOY OF REMEMBERING Compiled by Ruth James Cording and Gene Nelson. Record special days and events of your life in this padded-cover gift book. Scripture inspires your writing. 120 pages, 8x8".

\$6.95

THE JOY OF REMEMBERING OUR GUESTS Ruth Cording, illustrated by Edward Cording. Record the visit of friends and family in this book containing original poems and illustrations. Special pages allotted for signatures, addresses, dates and special notes. 80 pages, padded cover, 8x8".

\$7.95

FOR HE DELIGHTS IN ME Glenn Oldham. Paintings by Sylvia Grubbs. A beautiful blend of scriptures from Psalms, soft paintings of God's creation and gentle, inspiring thoughts. 72 pages, padded cover, 8x8".

\$9.95

FRIENDS A GUEST BOOK Sylvia Grubbs. Psalms on a background of soft spring flower paintings welcome friends into your home as they sign the guest book. 80 pages, padded cover, 8x8".

\$7.95



NEW! Stick-on Activity and Coloring Books. Enjoyable, educational activity for children ages 3 to 8. An excellent Bible-lesson supplement to use in your home. Each book has 16 pages of simple outline pictures to color, plus two sheets of colorful gummed and die-cut stickers.

A Very Special Christmas Tree. This tree is special because it is Jesus' family tree. Back cover of book has 11 ornaments to cut out and display on a real Christmas tree.

H2365, \$1.50

Bible Verses in Action. Lollipop Dragon® and children of Tumtum illustrate the meaning of 15 favorite Bible verses. H2366, \$1.50

Bible Who Am I? Riddles and pictures challenge children to identify Bible characters.

H2367, \$1.50

NEW! Activity Books. Parents and children will love you for giving these as gifts! Each book has 24 pages of activities, including puzzles, mazes, fill-ins, codes, riddles, crossword, and scrambled words. Answers are provided so your child can check for himself.

Happy Time Bible Activities, ages 5 to 9

H2361, \$1.25

Good Times Bible Activities, ages 9 to 14

H2362, \$1.25

Bible Activity Fun for Kids, ages 6 to 9

H2363, \$1.25

Bible Learning Fun for Kids, ages 9 to 14

H2364, \$1.25

Cut and Color Books. Illustrations of familiar situations to color. Watch your child's delight as he turns the page, cuts on the dotted line, and sees Jesus appear in the picture.

Jesus Watches Over Me. Suggestions for activities are included. H2414, 89¢

Just Because I Love You. Ways for children to become more like Jesus. H2415, 89¢

Aren't You Glad? God made everything different for our enjoyment. H2388, 89¢

Baby Jesus' Birthday. Text can be sung to tune of "Away in a Manger." H2389, 89¢

"Away in a Manger" Sing and Color Book. "Away in a Manger," one of children's favorite Christmas songs, is illustrated in simple line drawings to color. Song is printed on back cover. H2458, 89¢

Coloring Cloths. Outline pictures are arranged in circle on 37" x 40" white plastic sheet. Can be colored again and again with wipe-off crayons provided. Ages 3-9.

Lollipop Dragon® H2613, \$1.99

When Jesus Was a Boy H2616, \$1.99

Stories Jesus Told H2617, \$1.99

Nativity H2618, \$1.99

Noah's Ark H2619, \$1.99

Bible ABC's H2620, \$1.99

We Go to God's House H2621, \$1.99

Jesus Coloring Book. Big 96-page book tells entire life of Christ. A good tool to explain the meaning of Christmas. Ages 8½ x 11". H2399, \$1.99

Children's activities that teach God's Word



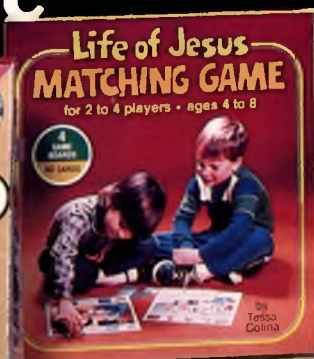
Games that build and test Bible knowledge



NEW! Life of Jesus Matching Game. Helps young children become familiar with stories in the life of Jesus. Each player takes a playing board featuring a colorful story illustration. Players then take turns matching picture tiles to squares on their playing board. The winner is the first player to fill all squares on his board. Two to four children, ages 4 to 8, can play. **GA2657, \$4.95**

NEW! Bible Quiz 'N Spin Game. A good knowledge of God's Word, a bit of luck with a spinner, and three in a row on your record make you a winner in this fast-paced Bible game. Perfect for parties and family get-togethers. Any number of people can play. Two sets of 80 Bible questions—regular, for ages 9 and up, and advanced, for youth and adults. **GA2638, \$6.95**

NEW! Bible Tiddly Match. Four exciting games in one! "Old Testament," "New Testament," "Bible Objects" and "Jesus Loves" action-packed tiddlywinks games that can be the life of any party, youth group, or family gathering. Two to four players attempt to land their tiddlywinks on Bible word or picture cards. Player with the most matching sets of



cards after five turns is the winner. Age 8 to adult. **GA2639, \$12.95**

NEW! The Lollipop Dragon® Good Deeds Game. Love and concern for others is taught in this game for young children. The colorful playing board features Lollipop Dragon and his friends in the town of Tumtum. Players take turns spinning the arrow and moving their markers along the path. The first player to land on five "good deed" spaces is the winner. Two to 4 players, ages 5 to 9. **GA2654, \$6.95**

NEW! Know Your Bible Lotto. This Bingo-like game is great fun for large groups—perfect for youth groups and other holiday gatherings. Players cover correct answers on their playing cards as Bible clues are called. First player with five in a row covered wins. Up to 15 players, age 7 through adult. **GA2653, \$5.95**

The Christian Life Game. A true-to-life situation game for 2 to 8 players, age 9 and up. As players travel around the board they stop at home, at work, at the shopping mall, at the hospital, and at church. "God's Promises" cards and "Devil's Advocate" cards offer special challenges and frustrations. **GA2585, \$5.95**

Bible Spin-R-Game. Two exciting back-to-back spinner games. "In the Beginning" starts at creation and ends at Goshen. "The Land of Milk and Honey" starts with the plagues in Egypt and ends at the promised



land. Two to 16 players, age 9 to adult. **GA2658, \$5.95**

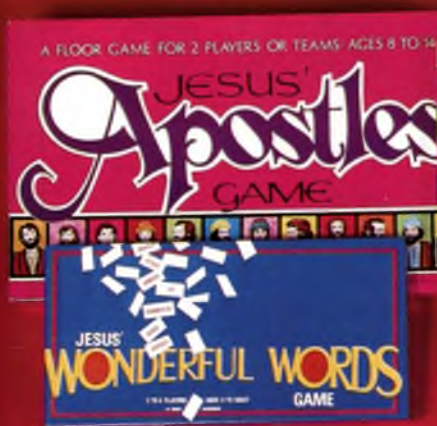
Bible Journeys. A fun way to learn Bible facts and principles. Two to 6 players collect "blessings" cards as they answer Bible questions and travel through the Bible. Player with the most "blessings" at the end of the game wins. Age 9 to adult. **GA2539, \$12.95**

Jesus' Wonderful Words. Players vie to complete Jesus' sayings as they take turns drawing cards and trying to match them to the complete sayings on their playing boards. Two to 6 players, age 6 to adult. **GA2584, \$5.95**

Fishers of Men. Players compete to see who can be the first to make a "catch" of "four men" with their fishing pole and magnet. Ages 6 to 12. Game contains 60 "men" cards with questions, dowel, string, magnet, paper clips, instruction/answer folder. **GA2531, \$4.95**

Jesus' Apostles Game. This game is a bit of checkers, a bit of chess, a bit of spinner game, and a whole lot of fun. Two people can play it anytime; it's a lot of fun for two teams at a party, too. Little kids can play by omitting the questions.

Huge 32" x 45" on-the-floor plastic playing board, detached spinner card, 24 apostles playing pieces, and instruction/question leaflet. **GA2648, \$9.95**





BIBLE STORY FOLIO-RAMAS The Christmas Carol "Away in a Manger" is beautifully illustrated in this tiny book for children. Size: 1 1/2 x 3 1/4".
AW1433 29c



LUMINETTES Children will be continually reminded to pray by this plastic manger scene glowing in the night. Size: 3 1/2".
AW5330 39c

Beautiful Butterflies



M1680



M1684

BEAUTIFUL BUTTERFLIES The butterfly prints with scripture text are mounted on a beautiful oak grain plaque. The beveled-edge plaques have a saw-toothed hanger on the back and measure 4 1/2 x 5 1/2".

M1680 "My hope is in thee" —Psalm 39:7 \$7.95
M1684 "I am the resurrection and the life" —John 11:25 \$7.95

Musical Wonders

GI7548



GI7547

MUSICAL WONDERS The music box plays a familiar Christian melody and is lined with velvet. A mirror is attached to the lid.

GI7547 "Amazing Grace" \$14.95
GI7548 "What a Friend" \$14.95

Elegant Stationery

WATCH ALL STATIONERY BOX Friends will enjoy writing letters on the ivory note sheets and envelopes in this hinged, fabric-covered box. The 20 note sheets, 3 1/4 x 5 1/4", and envelopes are lined with purple border. The sheets contain scripture text from Isaiah 52:7. Size: 6 1/2 x 4 1/2".
S4421 \$11.95

WARM HARMER STATIONERY BOX This charming fabric-covered chest holds 18 3 1/4 x 5 1/4" note sheets and envelopes trimmed with a dark blue line border. Sheets contain scripture text from Proverbs 4:23. Size: 6 1/4 x 4 1/4 x 3 1/2".
S4422 \$13.95

DELECTOR STATIONERY BOX The fabric covered box with simulated brass handle is an attractive way to keep stationery. The 16 ivory sheets, 5 1/2 x 7", and envelopes are lined with a burgundy border. Sheets contain scripture text Philippians 1:3. Size: 8 x 6 1/4 x 1 1/4".
S4423 \$8.95



FROM THE "Luv-ums"® COLLECTION

"LUV-UMS" FIGURINES An ideal gift of love for your friends. These two new Luv-ums figurines from the Luv-ums collection are designed to express God's love and the love we share with each other. Hand-painted in soft tones on high fired bisque figures, they are 5" tall and individually boxed.

GI9174 "Love is Sharing" Boy playing horn \$12.50
GI9175 "Love is Being Thoughtful" Girl with birdhouse \$12.50



GI9651

WORDS OF LIFE PROMISE BOX Claim a promise each day from one of 52 2 1/4 x 3" Bible text promise cards contained in this gold-stamped box shaped like a miniature Bible. Size: 2 1/4 x 3 1/4".
GI9605 \$2.50

OUR DAILY BREAD PROMISE BOX This miniature loaf of bread holds 120 scripture cards of assorted colors. Card size: 2 1/4 x 1 1/4".
GI9651 \$3.50

"GOD'S GIFTS" PROMISE BOX A delicate rose is engraved on the top of the hinged acrylic box which contains 140 2 1/4 x 1" cards with scripture texts on the front and simple prayers on the back revealing God's gifts. Box size: 2 1/4 x 3 1/4 x 1 1/4".
GI9652 \$3.95



Harold M. Lambert

IT TOOK A MIRACLE

by EARL SCOTT MANN

THE MEDICAL STAFF and I did all we could, using the medical technology available to us. The recovery of your father was not from what modern technology could do, but it was from the Lord above. It truly was a miracle. All we could do was not enough; the Lord provided the miracle to save your father." With these words, Dr. Frank Revis excused himself, left our presence with tears in his eyes, and returned to his rounds in the hospital.

My mind drifted back to Friday morning, November 26, when Dad was scheduled for a heart catheterization at ten o'clock. As we stepped off the elevator at nine that morning, the nurse at the door told us that Dad had been taken into I.C.U. and that the doctor would speak to us as soon as he could. Late that evening, Dr. Revis called the family into the conference room and gave us the facts on Dad's condition. Half of Dad's heart was dead and the other half was dying. At this point, there was little hope for survival. It would take a miracle from the Lord.

The next evening, at about six o'clock, Dr. Revis called the family into the conference room again. He began by saying, "Your father is very seriously ill. He is dying. We are going to place him on the respirator and sedate him so he won't fight the respirator. This will help to relax his heart and it will just be a matter of time. I will do all that is medically possible to help him. Your father is a remarkable human being and has a strong will to live. But that is not enough to pull him through this situation. You pray for the Lord to work a miracle and I will pray for the Lord to guide in what I do."

I was beside myself with grief and pain at the thought of losing Dad. "Now where is your great Lord

and Savior?" the devil was saying to me. At that moment I fell on my knees and prayed. "Lord, not my will but Your will be done. If it would be Your will, let us keep Dad just a little longer, but if You need him, then don't let him suffer. Just take him home with You. O God, I remember that You gave the greatest Christmas gift that I have ever had, and He is my wonderful Lord. He has said, 'And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If he shall ask any thing in my name, I will do it.' Lord, all I want for Christmas is that Dad would live, if it be Your will. Amen."

About 9:30 Sunday night, some of the church people from our local church came to see us at the I.C.U. waiting room. My wife, Patty Jean, and I were to spend the night at the hospital, and they had stopped after church to check on Dad's condition. They had only been there about 10 minutes when Dr. Revis came out of I.C.U. to report on Dad's situation.

"It is a miracle. Your father is showing signs of recovery and it is impossible by all medical standards. It is just medically impossible that he should be alive. I have been with him all day and I did not want to tell you until now. I had to see this miracle happen, and it is from the Lord above. It was just a wonderful miracle of the Lord's love."

After Dr. Revis left we stared at each other for a few minutes and then began to cry and laugh at the same time. The Lord had provided a miracle.

Dad is home now, recovering from his massive heart attack. The doctor had said he would never walk again, but he has been walking; that he would never be able to speak again, but he is talking and praising the Lord. He is a gift from the Lord. This miracle has pulled our family closer together, and our church family has gained greater insights into what a wonderful Lord we are serving. □

EARL SCOTT MANN is a registered evangelist in the Church of the Nazarene. He makes his home in South Point, Ohio.

opinion and putting the official Nazarene stamp of approval on it.* His opinions are not my opinions. 1 Corinthians 9:22 states, "I have become all things to all men so that by all possible means, I might save some." How do we dare dictate to the Lord or tie His hands when it comes to reaching out? As a board member of First Church of the Nazarene in Wichita, Kansas, I will use my influence in whatever way possible to win the lost, by whatever means we have at our disposal.

Raymond L. Sharon
Wichita, Kansas

May I observe that we too often confuse our own personal tastes with "spiritual" evaluation? The arguments which German put forth in condemnation of rock, along with other arguments seen in such articles, can be applied as well to the immensely popular "Country and Western" sound which permeates gospel music in most of the United States. Yet one rarely, if ever, hears preachers condemning contemporary country gospel because secular country music is heard in bars, often carries lyrics about alcohol and illicit sex, and is sung by performers who lead less than exemplary lives. Could that be because those who are most likely to write stinging articles and scathing ser-

mons happen to *like* country music and *dislike* rock music?

The history of Christianity is filled with stories of those who condemned that which they did not understand or like. Let's not join that rank, especially in official print.*

Geron E. Coale
Kansas City, Missouri

AGREE WITH "OBJECTION"

You stated so well what I have been proclaiming to my church board, my own two teenagers, and the Sunday School classes I teach (Junior and Senior High). I have been a Christian and a Nazarene for 30 years, am a graduate of Olivet, and much involved in the musical aspect of worship. More than once I have walked out of the sanctuary because the music was very offensive.

Mrs. Nadine Anderson
Orange Park, Florida

Here's my ditto to Dale German's article. As a Sunday School teacher, I realize full well that we must cater to the tastes of our young people as well as we mature ones, but with so-called Christian rock, we have such deep deleterious results for all. Furthermore, surely there is enough of this late 20th century type music in the air waves and on the TV tube to satisfy even the most ardent fan. Church is for spiritual music and matters, pleasing to our Lord and

conducive to prayer and praise to Him.

Florence K. E. Carlson
Los Alamitos, California

I agree. Is it possible that our holiness church is compromising with music that has a satanic rhythm? I pray not. Please, let's keep the Nazarene church away from this type of so-called music. Let's stay "holy unto God."

Gloria Reck
Marysville, Ohio

The argument I hear is that "it can reach the kids." But it still leaves me cold. And I think the term, "Christian rock," has about as much validity as "Christian pornography." There ain't no such thing!

Ralph Taylor
Bourbonnais, Illinois

A very timely and well-written article for our day when cheap so-called music is being used by many individuals and churches as well as radio stations. A resounding amen for the continuing use of the many inspired hymns that have stood the test of time and remain sacred today!

Floyd M. Dickerson
Kissimmee, Florida

***Editor's Note:** No article or letter appearing in this magazine is *official* unless it appears over the signature of the Board of General Superintendents. Editors and readers may or may not agree, but the opinions are strictly those of the authors. Our only official positions as a church are contained in the *Manual* and in the interpretation of the *Manual* by the general superintendents.

ONE MORE CALL!

by BESSIE ROBBINS

I FELT A BIT DISCOURAGED with my door-to-door Sunday School calling that afternoon. I was getting no results and was ready to go home. Then I spied these girls playing together on a front lawn and decided to chat with them. When asked if they attended Sunday School, one girl responded, with interest, that she did not but would like to. She was very excited about it, so I asked her to take me to her home.

As Marilyn and I walked the few blocks to her home, I had the awareness that God had brought us together and was leading me now. Her parents greeted me, and when I told them my mission, they related to me how they had stayed awake late the night before, reading

BESSIE ROBBINS is the wife of a retired elder and lives in Kankakee, Illinois.

**"By ALL MEANS...
Save Some"**

the Bible and searching for—they really did not know what. They were so open and so obviously hungry that I knew God had led me to them. They assured me that they would be in Sunday School.

Bill and Juanita began attending Sunday School with their lovely family. It was all very new to them, but the Holy Spirit was faithful and found no resistance in Juanita. She soon yielded her heart to Christ and was beautifully saved. What a joy it was to watch her grow! She was so radiant as she told of the love God had put in her heart for everyone. Even though many years have passed, I am inspired as I recall her saying, "I thought I loved my family before, and I did, but, oh, I never knew such love as I have now!"

We moved from this church and had not kept in contact with Juanita and her family. Recently, however, I talked with her pastor's wife and learned that Marilyn, the girl who led me to her family, is faithfully serving in the church. I've been so grateful that God didn't let me go home too soon that day. □

Revival Fires Burn at CANADIAN CONFERENCE

by HUGH GORMAN

IT HAPPENED at the center of the land of the maple leaf. From the Pacific to the Atlantic, from Vancouver Island to Newfoundland, from the Yukon and south of the U.S./Canadian border, came hundreds of Nazarenes to Canadian Nazarene College and Fort Garry Church of the Nazarene for the first all-Canadian Conference on Evangelism. Attendance surpassed the expectations of conference planners by several hundred.

From the opening fanfare and the singing of the dominion's national anthem, "O Canada!" on Tuesday evening, October 4, to the benediction after the evening service on Thursday, a spirit of revival prevailed over the conference.

The five Canadian district superintendents shared the vision God had given them for their respective districts. Each superintendent was committed to church growth through members joining by profession of faith and new churches being planted in their areas. The hearty amens of the conference participants indicated they were telling God and their superintendents, "We agree, and we want to be in on this dominion-wide crusade to win souls and build churches across Canada."

Dr. Donald Bastian, Canadian bishop of the Free Methodist Church, was the keynote speaker. He confronted the conference with the message of the Cross and its implications for us as we seek to evangelize in Canada today. God ministered through His servant and every participant felt God's presence and heard His voice.

Then came that breath of revival as people moved from all over the sanctuary to kneel at the altar and the front

HUGH GORMAN is a commissioned evangelist for the Church of the Nazarene. He resides in Melfort, Saskatchewan, Canada.

pews, which had to be vacated for the seekers. The church was filled with the cries of brokenness, confession, and commitment. The sanctifying Spirit came to cleanse, refine, and energize hearts that were yielded to Him. Inspiration and challenge came to the conference through Spirit-filled resource personnel. People will never forget the impact God made on their lives through Dr. Paul Orjala and his message on incarnational ministries, or through the ministry of Dr. James Garlow as he related the thrilling story of church planting at Metroplex Chapel in Dallas/Fort Worth. General Superintendent Charles H. Strickland brought a God-anointed message on

scriptural holiness and challenged us to evangelize in the power of the Spirit. Truly these men were God's instruments for the Canadian conference.

Wednesday night, God again came on the scene as Dr. Strickland ministered. Scores of people responded to the challenge to live lives of holiness to the glory of God. There was rejoicing as they claimed or reclaimed the blessing or made new commitments of their lives to God. There was victory in the camp!

In discussion groups and seminars, participants dealt with the subjects of lay ministry, church planting, cell groups, creative evangelism, prayer and revival, and the biblical basis of evangelism.

But discussion groups and seminars, reports, and even coffee breaks were forgotten on Thursday morning as the winds of God swept across the gathering. After Dr. James Garlow preached, without any appeal, people began to move to the altar. It was a time of refreshing from the Spirit of the Lord. Needs were met, new commitments were made, sick bodies were touched, and Canadian Nazarenes were gloriously revived. They could never be the same again after that service.

What happened in the Canadian Conference on Evangelism is a high point in Canadian Nazarene history. Never before has there been anything like it. Nazarenes returned to their churches ablaze for Christ, with a new commitment to God and the Great Commission to evangelize. They were going home to win souls by all means, to strengthen small churches, to build new churches, to spread scriptural holiness from sea to sea across the great Dominion of Canada.

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him ..." (Psalm 72:8-9a). □

DISTRICT SUPERINTENDENTS



Roy Fuller
Canada Quebec



William Stewart
Canada Atlantic



Charles J. Muxworthy
Canada Pacific



Lorne MacMillan
Canada Central



Alex Ardrey
Canada West



Keynote speaker Dr. Donald Bastian



An altar scene with altar lined and kneeling in front pews.



Rejoicing!

Christmas

GIFT SUGGESTIONS

Inexpensive! Fine Quality
Affordable Gifts for
SS Teachers Wishing to
Remember the Entire Class
Good stocking stuffers!



GAMES AND PUZZLES

BALL & CUP

"Jesus Loves Me" imprinted on orange plastic cup. Yellow ball is tied with string to cup. To play, catch ball in cup.

AW-46 .45; 12 for \$4.95

BALL AND TOSS

Have fun for hours trying to get ball attached by string into cup.

AW-252 .89; 12 for \$9.79

RETURN TOP (YO-YO)

Imprinted with "Jesus Loves You" and smile face on side. Size, 2" diameter.

AW-55 .55; 12 for \$6.05

BIBLE POCKET PUZZLES

Slide little squares into proper place for making a design on front. Size, 2½" square.

GA-4 Child's Religious
GA-3 Plan of Salvation

\$1.19; 12 for \$13.09

BIBLE PICTURE-STORY PUZZLES

Each puzzle features a caption with Bible reference. Size, 6 x 8¾", inlaid in its own tray.

GA-1681 Jesus Loves the Children
GA-1682 Baby Moses Is Found
GA-1684 Moses and the Ten Commandments
GA-1686 David Plays for the King
GA-1687 Shepherds Visit Baby Jesus
 Each. 79c; 12 for \$8.69

PICTURES AND PLAQUES

DELUXE MINIATURES

Sallman reproduction in ornate plastic frame. Has easel back or hanger. Size, 2¾ x 2¾ x ¾" thick. Picture of Christ at Heart's Door.

P-254 .59; 12 for \$6.49

MIRRORS

Famous Sallman pictures are on back with mirror on the front. Each picture is sealed in clear plastic. Size, 2 x 3".

AW-3200 Head of Christ
AW-3203 The Good Shepherd
 .75; 12 for \$8.25

BEDTIME PRAYER REMINDERS

The cross will quickly absorb enough light to make it glow for hours after light is turned off. Scripture verse on each. Size, 2¾ x 5¾"

AW-9502 Christ at Heart's Door
 Pkg. of 12, \$4.95

DECORATIVE WOOD PLAQUES

The colorful illustrations and verses are screened on lacquered, natural wood. Notched on the back for hanging. Size, 5¾ x 3¾".

M-208PL Jesus Colors My World
M-205PL Happy Day
 .75; 12 for \$8.25

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IN THE NEWS

PEOPLE AND PLACES



Noah Allen Tharp III, pastor of the Macungie, Pa., church, was recently named for inclusion in the *Outstanding Young Men of America*.

Noah is a 1976 graduate of Eastern Nazarene College with a B.A. in religion. He graduated from Nazarene Theological Seminary in 1978. He was actively involved in staff ministry (youth and music) in Owego, N.Y., and West Chester, Pa. □



David Whitman of Dallas was recently elected to *Outstanding Young Men of America* for 1983. Mr. Whitman is an employee with American Airlines as a flight service supervisor. He and his wife, Lori Crow Whitman, are involved in the music program of the new Metroplex Chapel in Dallas as worship leaders. Mr. Whitman is the son of Mr. and Mrs. Henry Whitman of Shreveport, La. □



Rev. Tony Cassella, a retired minister from Weirton, W.Va., has a hobby of copying the Bible in longhand. He has copied the entire Bible four times. One copy requires 2,500 pages.

He recently sent his latest copy to Dr. Alvin S. Lawhead, associate professor of Old Testament at Nazarene Theological Seminary. □



Miss Dorothy J. Thomson retired from the faculty of Point Loma Nazarene College at the end of the school year, completing 8 years there as catalog librarian.

Prior to her service at Point Loma she was on the faculty of Canadian Nazarene College for 23 years.

Miss Thomson plans to reside in Red Deer, Alberta, Canada, and will be engaged in some research on the his-

tory of the Church of the Nazarene in Canada. Materials will be organized and annotated for the use of scholars at Canadian Nazarene College in Winnipeg and in the archives at headquarters in Kansas City.

Miss Thomson is a licensed minister and has pastored churches in Canada West and Canada Atlantic districts. Her father was a pioneer pastor and district superintendent. Anyone having historical data or photographs is invited to write to her at Box 412, Red Deer, Alberta, Canada T4N 5E9. □

BARBADIAN NAZARENE APPOINTED TO GOVERNMENT POST



Mr. Grey Forde, member of the Speightstown church, has been appointed chief labor officer, Labour Department, Barbados. He previously was deputy chief establishments officer, having entered the Barbados Public Service in 1951. He has worked in the law courts, the Financial Secretary's office, the National Insurance Office, the Ministry of Labour, and the Ministry of Communications and Works.

After receiving his primary and secondary education in his native Barbados, he graduated from the University


of the West Indies, Mona, Jamaica, in 1970, with a diploma in public administration. The following year he attended the Senior Labour Administrator's Course, also in Jamaica. In 1973 he studied personnel administration at the Royal Institute of Public Administration, London, England, and management at Queen Elizabeth House, Oxford, England. In 1978 he received further training in personnel management and industrial relations at the Institute of Development Studies, University of Sussex, England.

Mr. Forde serves on the local church board, and he has served as a layman on the District Advisory Board. During the 1976-80 quadrennium, he was one of the lay representatives for Intercontinental Zone III on the General Board.

Mr. Forde is married and is the father of two sons. □



Nazarene history was made when Kansas City First Church presented a local preacher's license to Cambodian refugee Sokhoeurt Suos. Suos, who was converted in a concentration camp in his homeland, is congratulated by Pastor Keith Wright. There is an average attendance of 125 Cambodians at the church.



Book Briefs

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OUR COLLEGES AND SEMINARIES



MVNC ANNOUNCES NEW FACULTY AT INSTITUTE

Mount Vernon Nazarene College held its annual faculty institute August 24-25 and announced the addition of eight new faculty for the 1983-84 school year.

Patricia Hambrick has been named director of the Learning Center and assistant professor of education. Hambrick received her first master's degree in elementary education and her second in gifted education from Marshall University (W.Va.). Since 1974, Hambrick has been a math specialist in the Gifted Department in the Cabell County Public School System in Huntington, W.Va.

John W. Taylor has been named band director and assistant professor of instrumental music. Taylor earned his master's degree in music education from Indiana University and his bachelor's degree in music education from Bowling Green State University in 1977. For the past year, Taylor has taught at Taylor University (Ind.) on a one-year appointment as director of instrumental ensembles. He was also director of bands at Elmwood Local Schools in Bloomington, Ohio, in June 1977.

Stanley Galloway will join the staff as an instructor in English. This summer, he completed his master's degree requirements in creative writing and literature from Kansas State University. A 1981 graduate of Northwest Nazarene College, Galloway has taught English Composition I and II at Kansas State University.

Kristi Spinnie will join the faculty as assistant instructor of secretarial administration. Spinnie received her bachelor's degree in business administration at Northwest Nazarene College. She has taught in the public school system in Caldwell, Ida.

Jim Skon will join the faculty as an instructor in computer science. Skon earned his bachelor's degree in computer science from MVNC in 1980 and his master's degree in computer science from the Ohio State University in 1982. During 1980-83, he assisted in the management and software support on a VAX-750 in the research facility at Ohio State.

Tim Myatt will join the faculty as an instructor in mathematics and computer science. Myatt received his bachelor's degree in computer science and mathematics from MVNC in 1981 and completed the requirements for his

master's degree in computer science from OSU this summer.

Eric Forseth will join the faculty as an instructor in physical education. He will also be head athletic trainer and head soccer coach. Forseth earned his bachelor's degree in education and physical education from Northwest Nazarene College and completed his requirements for a master's degree in physical education from the University of Arizona this summer.

Mike Dapprich will join the faculty as an assistant instructor in physical education and head basketball coach. Dapprich earned his bachelor's degree in physical education from Spring Arbor College (Mich.) in 1967 and his master's degree in physical education from Michigan State University in 1968. Prior to coming to MVNC, Dapprich worked at Spring Arbor College as admissions counselor, supervising teacher for P.E., and women's track coach. During 1980-81, he served as interim head basketball coach. □

TNC BEGINS NEW CONSTRUCTION

Nashville Mayor Richard Fulton led officials and church leaders in the groundbreaking ceremony for the new Student Life Center at Trevecca Nazarene College on September 13.

Other participants included Trevecca president, Dr. Homer J. Adams; Board of Trustees chairman, Dr. J. V.

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SOME VERY IMPORTANT PEOPLE

The highest award issued in our Caravan program is the Phineas F. Bresee award. We congratulate these award winners and all who worked with them in the program.

Audra Beachy, Amarillo, Tex.
Wendy Benton, Prairie Village, Kans.
Donald Bish III, Bedford, Ohio
Bob Bishop, New Lothrop, Mich.
Randy Bouton, Topeka, Kans.
Scott Brower, Lansing, Mich.
Roxie Brown, Liberal, Kans.
Cary Bush, Flint, Mich.
Carolynn Card, Flint, Mich.
Sheila Carson, Olathe, Kans.
Mary Chapman, Topeka, Kans.
Darryl Clauson, Port Orchard, Wash.
LaLena Crites, Topeka, Kans.
Dana Crouse, Watonga, Okla.
Mark Dahl, Louisville, Ky.
Brettin Eshelman, Bedford, Ohio
Kyelene Flaming, Wichita, Kans.
Stormy Guffee, Watonga, Okla.
Erica Guthery, Bethany, Okla.
Mark Haffey, Olathe, Kans.
Sherri Haley, Watonga, Okla.
Alana Harper, Watonga, Okla.
Curtis Hawley, Kansas City, Mo.
Todd Hayes, Olathe, Kans.
Robin Heintzelman, Selinsgrove, Pa.

Michael Herzog, Leavenworth, Kans.
Steve Hodge, Topeka, Kans.
Beth Hogan, Vinton, Va.
Robbie Holt, Wichita, Kans.
Scott Johnson, New Lothrop, Mich.
David Jones, Niagara Falls, N.Y.
Ernie Jones, Port Orchard, Wash.
Emily Kelly, Flint, Mich.
Wendy Kimball, Leavenworth, Kans.
Jessie Knight, Mission, Kans.
Wendi Laymon, Flint Mich.
James Lupton, Bedford, Ohio
Jamie Lusk, Roanoke, Va.
Bradley Major, Port Orchard, Wash.
Darrell McNish, Topeka, Kans.
Edward Neil, Jr., Kansas City, Kans.
Jerry Owens, Wichita, Kans.
Jeff Pettis, Watonga, Okla.
Lauri Rice, Bedford, Ohio
Scott Riggins, Muskogee, Okla.
Mike Rumsey, Three Rivers, Mich.
Heidi Schaffer, Olathe, Kans.
Donna Schwenk, Olathe, Kans.
Billy Self, Topeka, Kans.
Jennifer Shouse, Muskogee, Okla.

David Simpson, Port Orchard, Wash.
Davie Slezak, Port Orchard, Wash.
Craig Smith, Salisbury, Md.
Derry Smith, Muskogee, Okla.
Ryan Smith, Delmar, Md.
Steve Stevens, Louisville, Ky.
Tammy Stouder, Warsaw, Ind.
Tonya Swan, Kansas City, Kans.
Joni Tibbitts, Olathe, Kans.
Angie Troutman, Selinsgrove, Pa.
Kim Uttinger, Wichita, Kans.
Debra Vaughn, Louisville, Ky.
Aaron Veath, Wichita, Kans.
Jamie Waskoski, Flint, Mich.
Amy Weathers, Olathe, Kans.
Loren Wells, Port Orchard, Wash.
Trina Westhafer, Calgary, Alberta
Jennifer Whetsel, Bedford, Ohio
Steve Wilkum, Appleton, Wis.
Chad Williams, Kansas City, Mo.
Dan Williams, Olathe, Kans.
Leanna Williams, Vinton, Va.
Valerie Williams, Muskogee, Okla.
Scott Woodard, Liberal, Kans.

The list of winners will be continued in future issues.

Morsch, Orlando, Fla.; Rocky Jenkins, president of the Student Government Assembly; and Don Jernigan, architect and a member of the College Board of Trustees from Centerville, Ala.

The \$2.2 million center will provide student government offices, conference rooms, counseling center, dining facilities, bookstore, post office, student publication offices, and a student lounge. Construction will begin immediately.

Church constituents have given commitments of \$703,000 with the Nashville business community, national foundations, and friends pledging \$835,861. A balance of \$661,139 is still needed to complete the project. □

MVNC HAS SECOND HIGHEST ENROLLMENT

Mount Vernon Nazarene College marked its 16th year of higher education with 1,052 students.

The 1983 fall enrollment is the second highest in MVNC history. The college's highest figure came in 1981, when 1,060 students registered for classes.

MVNC has more than 22 percent of its students coming from the Knox County area. A freshman class of 275 is enrolled at MVNC, which is an increase of 12 over last year. The school also has 64 area residents who are enrolled in the adult studies program. □



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Pictured is Rev. Milton Hoose, leader of the pioneer area, in the tabernacle where the historic "mini-assembly" was held, near Reed City, Mich.

lution to create a "pioneer area" of administration for the 25 northernmost churches on the district. Presiding General Superintendent Dr. Jerald D. Johnson said this concept had been used successfully in world mission areas for a number of years, but this is the first attempt in the United States.

The Reed City church agreed to share its pastor, Rev. Milton Hoose, with the pioneer area as its leader. Remaining a part of, and accountable to, the Michigan District during the experiment, Rev. Hoose will work closely with District Superintendent C. Neil Strait. A program of ministry will be designed to strengthen the present churches while establishing new congregations.

On August 12, 1983, the first "mini-assembly" of the Upper Great Lakes Pioneer Area was held at the Albright United Methodist Campground near Reed City, Mich. Nearly 250 people were in attendance, with 101 delegates voting to elect a slate of officers comparable to that of a regular district.

Three additional churches had been added by this time, for a total of 28 fully organized churches plus 3 church planting endeavors in Grayling, Petoskey, and Oscoda. This represents 1,500 church members, 1,600 in Sunday School average attendance, 1,800 in the morning service, and \$900,000 raised for all purposes in 1982-83.

Elected to the Coordinating Council were elders Alan C. Campbell and Jerry Ulrich; and laymen James Bowman

UPPER GREAT LAKES PIONEER AREA HOLDS MINI-ASSEMBLY

On October 13, 1908, at Pilot Point, Tex., the Pentecostal Church of the Nazarene was born. This gathering of holiness groups was a product of the 19th-century holiness revival. It re-

sulted in a new denomination of 288 churches with 10,414 members. Five years later the Michigan District of the Church of the Nazarene was established.

On Wednesday, July 13, 1983, pastors and delegates from 112 churches on the Michigan District adopted a reso-



Shown is part of the crowd that attended the "mini-assembly" on August 12. All of the pastors in the pioneer area were present for the assembly. Pioneer area leader Rev. Milton Hoose is pictures kneeling (front row, second from left), and Michigan District Superintendent C. Neil Strait with his wife, Ina, along with Administrative Assistant Bill Damon is in the front row, far right.



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and William Watson. Elected as coordinators for NWMS, NYI, and CL/SS were Mrs. Ed (Roberta) Cramer, Rev. Jerry Batterbee, and Rev. Mark Moore, respectively. Rev. Almon Fulton was elected as secretary-treasurer.

Councils for NWMS, NYI, and CL/SS were elected in the areas of Home Missions, Church Growth, Camp Meeting, and Evangelism.

A special feature of the mini-assembly was the presentation by Mrs. Russ Bredholt, media consultant to Media Services, of television spots to be test-marketed in the pioneer area of CBS affiliate TV channels 9 and 10. These spots, broadcast in the month of October, were financed on a matching fund basis with Media Services. A spontaneous offering of \$3,800 in cash and pledges was received at the district assembly in July for this purpose.

The entire mini-assembly was characterized by a conviction that God had led to this place. It was a tribute to the 75th anniversary of the Church of the Nazarene to begin a new plan of action for the growth of God's kingdom in the United States. ☐

STRATEGY FOR NURTURING AND EQUIPPING NAZARENE FAMILIES

J. Paul and Marilyn Turner recently participated in a week-long training lab for intergenerational family ministries. The lab was facilitated by Dr. Margaret Sawin of Rochester, N.Y. Dr. Sawin is the creator of the family cluster concept, and founder of Family Clusters, Inc., of Rochester.

The Turners were assigned to two different clusters, each comprised of eight families plus 23 other trainees. The family clusters met for 12 sessions during the week, 8 of which were led by the trainees. After each session, the



Nazarene Family Enrichment Steering Committee

trainees were evaluated. The trainees also participated in 5 afternoon workshops on theory and skill-building.

In conjunction with this training, the Turners have been working with a newly formed steering committee from the Division of Christian Life and Sunday School. The committee's purpose is to lay the groundwork for, and give guidance to, the development of a Nazarene expression of intergenerational family ministries. Division members include: Dennis Apple, Miriam Hall, Larry Leonard, Beula Postlewait, Ken Rice, Phil Riley, and Gary Sivewright. Nazarene Chaplain (LTC) Ken Cle-

ments is serving the committee as consultant and resource person. Chaplain Clements is currently serving as director of Marriage and Family Ministries for the U.S. Army, and is stationed at Fort Monmouth, N.J.

Current plans for the committee are to develop specific objectives from an existing mission statement. Field testing and refinement of intergenerational family clusters are a part of the overall strategy for 1984. With a marriage enrichment ministry already functioning, a family enrichment ministry will give balance to the nurturing and equipping efforts of the division. ☐



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**December
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Side one:

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Bible Study: Philippians 1:12-21, 27

—*Morris Weigelt*

Walk of Holiness: Love—*Richard S. Taylor*

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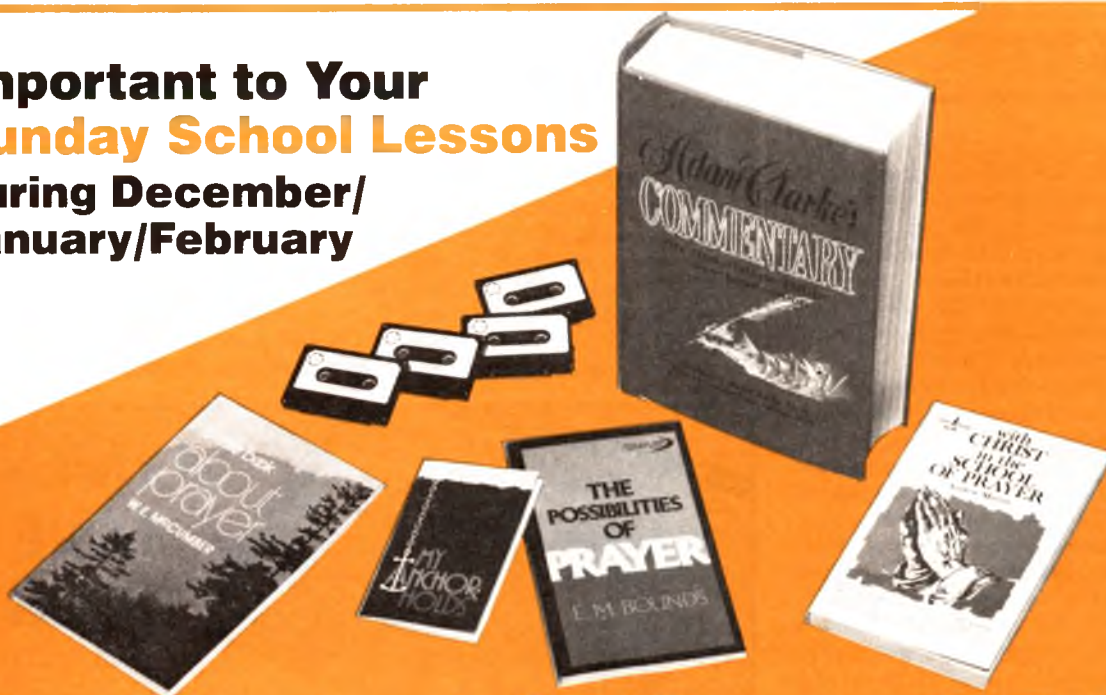
As a salute to the 75th Anniversary of the Church of the Nazarene, the bishops, commissioners, general superintendents, or other leading officers of holiness denominations met in Kansas

City September 23-25. The meetings were held at the King Conference Center on the Nazarene International Headquarters campus.

The group attending are pictured (*l. to r., rows one and two*): Dr. and Mrs. William M. Greathouse, Church of the

Nazarene; Commissioner and Mrs. George Nelting, Salvation Army; Dr. and Mrs. George Millen, Evangelical Church of North America; Dr. and Mrs. Charles H. Strickland, Church of the Nazarene; Bishop and Mrs. John A. Byers, and Bishop and Mrs. David Climenhaga, Brethren in Christ; Dr. and Mrs. Paul Tanner, and Rev. and Mrs. David L. Lawson, Church of God, Anderson, Ind.; Dr. and Mrs. Eugene L. Stowe and Dr. and Mrs. V. H. Lewis, Church of the Nazarene; (*l. to r., rows three and four*) are: Dr. and Mrs. Albert Kehler, Evangelical Christian Church; Dr. and Mrs. Virgil Mitchell, Wesleyan; Dr. and Mrs. Jerald D. Johnson, Church of the Nazarene; Dr. and Mrs.

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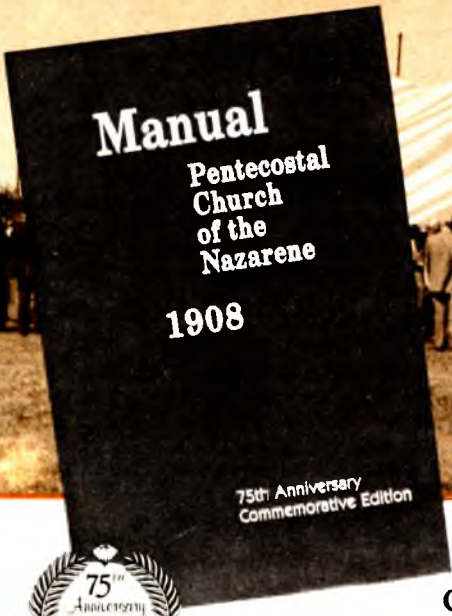
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FOR THE RECORD

MOVING MINISTERS

GERALD W. ANDERSON from West Valley (Glendale, Ariz.) to Seattle North
WILLIS D. BARNEY from Hoquiam, Wash., to Monroe, Wash.
CLAIR A. BUDD from associate, Whittier (Calif.) College Avenue, to associate, Oregon City, Ore.
THOMAS A. CRIDER from Broadview, N.M., to Gallup, (N.M.) First
KENNETH CULBERTSON from Cuyahoga Falls, Ohio, to Pittsburgh South Hills
BRUCE G. DAVIS to Osborne, Kans.
LEROY DAVIS from Kingsport (Tenn.) First to Chapman's Chapel (Pelham, Tenn.)
JOHN E. DODDS from Cridersville, Ohio, to evangelism
LAWRENCE V. EDWARDS from associate, Pleasant View (Ridgefield, Wash.), to Carson, Wash.
STEVEN R. HADDIX from associate, Warren (Ohio) First, to Langley, S.C.
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RECOMMENDATION

REV. HAROLD RAINS has announced that he will be entering the field of evangelism July 1, 1984. Across the years, Brother Rains has been an effective evangelistic pastor. He is an able preacher of the Word. His ministry will benefit any church. I recommend him to you. Contact him at P.O. Box 56, Watonga, OK 73772.—Bill E. Burch, Northwest Oklahoma district superintendent.

Evangelists may be reached through Evangelism Ministries' toll-free number, 800-821-2154.

VITAL STATISTICS

All items for Vital Statistics must reach us within 90 days of the event. Address: VITAL STATISTICS, *Herald of Holiness*, 6401 The Paseo, Kansas City, MO 64131.

SISTER OF T. W. SCHOFIELD DIES

Miss Lorna Schofield, 69, sister of Rev. T. W. Schofield, superintendent of British Isles South District, died Sept. 19 in England of bronchial pneumonia. Miss Schofield had been ill for a number of years.

"Showers of Blessing"

PROGRAM SCHEDULE

November 27
 "Troubled Houses"

December 4
 "A Good Word"

by W. E. McCumber, speaker



NEWS OF RELIGION

GALLUP POLL FINDS RELIGIOUS INTEREST UP BUT COMMITMENT AT LOW LEVEL.

Most adult Americans are more interested in religion than they were five years ago, although fewer than half say they participate in religious activities, according to a Gallup poll. The survey, conducted for the Christian Broadcasting Network, also found that Americans have a growing belief that religion can answer the problems of the world, while faith in science to solve those problems has dropped.

Among 1,209 adults surveyed July 23-31 by telephone, 57 percent said they were more interested in religious and spiritual matters than five years ago. However, only 41 percent said they recently had taken part in religious activities other than worship services.

Asked if they were more likely today than five years ago to believe that religion could answer the problems of the world, 54 percent said yes and 26 percent said no. Thirty-six percent said they were more likely than five years ago to believe science could solve the world's problems, while 47 percent said they were less likely to hold that belief.

Of those polled, 60 percent said they were Protestants, 27 percent said they were Catholics, 3 percent were Jewish, 1 percent were Orthodox, and the others listed no religion or another faith. □

EVANGELICAL CHURCHES IN POLAND ARE GROWING. Evangelical churches in Poland are growing in substantial numbers, reports Walter Zurfloh of the Eastern European Mission. "While previously there were only one or two baptisms a year in some churches, those same churches are now reporting a dozen or more annually," he said after a trip there. He also noted a growing, widespread interest in the Bible among Poland's Roman Catholics. "Priests are requesting Bibles from evangelical pastors, even accepting Protestant editions when Catholic versions are not available," he said. He quoted one Polish evangelist as saying, "In Poland generally there is a continuing interest in the Bible. It is a wonderful and amazing spiritual awakening, which has never before happened to such a great extent." □

ZONDERVAN BUYS UP REVELL, BENSON IN LATEST EXPANSION MOVES.

A major trend in evangelical publishing was signaled by the outright purchase by the Zondervan Corporation of two major publishing concerns in the U.S. and a British publishing combine. Zondervan, already the largest of the evangelical houses in the U.S. with earnings that will gross in excess of \$100 million this year, now will also control a sizeable portion of the British conservative religious market, according to *Eternity* magazine.

Acquired by Zondervan in a series of lightning quick deals were the century old Fleming H. Revell Company of Tappan, N.J., for \$10 million; the remaining 49 percent ownership of the Benson Company of Nashville, an evangelical music publishing company; and full ownership (the remaining two-thirds interest) of the Britain-based Marshall-Pickering Holdings Ltd. □

CHURCH SCHOOLS. Of the 45,945,800 elementary and secondary students enrolled in United States schools, 4,961,800 are enrolled in private schools. Eighty-four percent of those are church related. Here are the enrollments by denomination:

Catholic	3,138,209	Seventh-Day Adventist	81,507
Baptist	232,125	Episcopal	76,388
Lutheran	218,278	Protestant, misc.	111,810
Jewish	84,524	Other	223,636

She was a member of the Morley Church of the Nazarene, which she joined 44 years ago.

She is survived by her brothers, Thomas of England, Arthur of Australia, and her adopted son, Hedley.

Funeral services were held Sept. 22 at Morley Church, with Rev. Andrew Spence officiating.

DEATHS

DOROTHY M. LEONARD, 61, died Sept. 22 in Orlando, Fla. Funeral services were conducted by Rev. Wayne Hilburn and District Superintendent J. V. Morsch. Survivors include her husband, W. A.; three sons, William, Rev. Larry, and Robert; two daughters, Betty J. Morris and Carol J.; eight grandchildren; and her parents.

DARRELL DWAIN TATE, 40, of Moore, Okla., died Aug. 11 in an accident. Funeral services were conducted by Rev. Robert Adams and Rev. Dean Galaway. Interment was in Purcell, Okla. He is survived by his wife, Lynn; one son, Justin; two daughters, Jessica and Melissa; his mother; one brother; and one sister.

FRANCIS ELTON WAY, 92, died June 30 in Hamilton, Ohio. Interment was in Dayton, Ohio, with services conducted by Rev. Don Boesel. He is survived by one daughter, Mrs. Ione Jackman; four grandchildren; four great-grandchildren; one brother; and one sister.

TED M. WOLD, 28, died Aug. 16 in Spokane, Wash. Funeral services were conducted by Rev. Leon D. Skinner. Surviving are his wife, Marion (Blum); two sons, Devon and David; his mother; and three sisters.

BIRTHS

to TERRY AND BECKY (ZACHOW) ARMSTRONG, Sapulpa, Okla., a boy, Brett James, Sept. 6

to REV. TODD M. AND ROBIN (WHITE) BARNES, Kansas City, Mo., a boy, Stephen Elery, Aug. 17

to MARVIN AND PATRICIA (PRIDDY) CUNDIFF, Brownsville, Ky., a girl, Amy Jo, Oct. 1

to REV. CLINT AND APRIL FISK, Princeton, Ida., a boy, Forest Dale, Sept. 24

to TIM AND KATHY (McCOONSE) NORDEN, Lincoln, Neb., a girl, Lesa Kay, Sept. 20

to JIM AND SALLY (MAYHEW) PILLERS, Prosser, Wash., a girl, Kristine Elizabeth, May 3

to JAMES AND GRACE (GOERTZEN) PORTER, Lancaster, Calif., a girl, Laura Lynn, Sept. 30

to SID AND JULIE (MAYHEW) SEVER, Nampa, Ida., a girl, Jill Nicole, Aug. 30

to REV. HARVEY A. "BUD" AND JEAN SHROUT, Calgary, Alta., Canada, a girl, Kristen Suzanne, Sept. 22

to DEAN AND SUZANNE (MAYHEW) WALKER, Loveland, Colo., a boy, Ryan Dean, July 7

MARRIAGES

REGINA JOY HOFFPAUIR and CLAY ALLAN ZEVELY at Bethany, Okla., Aug. 27

SUSAN M. STRENZEL and GLEN A. HUMMEL at Elkhart, Ind., Aug. 27

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, MO 64131. Orville W. Jenkins, Chairman; Eugene L. Stowe, Vice-Chairman; Jerald D. Johnson, Secretary; William M. Greathouse, V. H. Lewis, Charles H. Strickland

THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

We welcome questions on biblical and doctrinal matters. The editor is not able to send replies to questions not selected for publication. Address: ANSWER CORNER, Herald of Holiness, 6401 The Paseo, Kansas City, MO 64131.

Why does the NIV translate Numbers 22:20 the way it does? I realize from a check with Strong's concordance that both "if" and "since" along with "when" are allowable translations of the Hebrew term. In light of subsequent events, the KJV interpretation makes much more sense. Adam Clarke agrees with this and cites Hebrew usage in the following verse in support. It might also be that message was spoken in some other language where the distinction was more explicit. Is it not good logically (not to mention theologically) to consider that God would judge a person for jumping the gun on a contingency rather than for following a logical course in light of a completed event? It might be that his very anxiousness itself was objectionable, but it is hard to see this as an adequate explanation.

Not having been party to the discussions of the translators, I cannot tell you why they made their choice of words.

However, the "if" in KJV, and the "since" in NIV, do not mark a difference between "contingency" and "completed event." The fact is, the delegation from Balak had come and called for Balaam to curse Israel.

God had said, "You shall not go with them" (v. 12). When they came the second time, offering Balaam a larger reward for his services, the prophet said, "Tarry here this night, that I may know what the Lord will say to me *more*." This is the crux of the matter. God had spoken. Israel was His people, not to be cursed for He had blessed them. *He had nothing more to say.* God is not like a greedy prophet, changing His mind because larger honors are proffered.

Now God says, "Go with them." In other words, "You will not consent to My will; have your own way." But God does not *approve* the sin He per-

mits, and so "God's anger was kindled because he went." God does not coerce any man to do His will, but He ultimately spoils the "reward" man seeks in preferring his own way. Balaam was allowed to go, but not to curse Israel, and therefore he both incurred divine anger and forfeited human honors.

Balaam's sin was no trifle. That little word "more" in verse 19 represents the prophet's attempt to involve God in his own greed, to make God over into his own image. He slandered the character of God and when God then said, "Go," He *"gave them up to his own heart's lust,"* as Matthew Henry long ago put it.

So it was not Balaam's "anxiousness" that was objectionable. It was his greed that caused him to set aside God's will and to regard God as morally fickle when bribes are enlarged. It was a heinous sin justly punished. □

If a person has been a member of "The First Church of the Nazarene" and the church was sold, is that person still considered a member of the Nazarene church proper?

Membership is held in a *local* church, but not in its property. Selling a property would not dissolve the church, and a person would continue to be a member of the Church of the Nazarene in that place.

However, under certain circumstances a church may be disorganized (*Manual*, par. 106). In that case, a person's continuing membership in the Church of the Nazarene would depend upon the transfer of his membership to another local church prior to the disorganization. □

My question concerns tithing. Should our tithes be paid on our personal earnings before government taxes are taken out or after they are deducted? We pay ours before the government gets our taxes, in other words, from the top.

Good for you. "Before," not "after," is the right answer to your question. We should not pay our taxes with our tithes. The taxes are for "Caesar," the tithe is the Lord's. □



NEWS OF EVANGELISM

REVIVAL BRINGS REVIVAL

The Craig, Colo., church started revival in February and since then has seen over 20 people accept Christ. When Evangelist Robert Morris came to hold revival services, the church was already in revival. Because of the spirit of revival, the services had the greatest attendance the church had ever seen. Many people made decisions; several were saved, Christians were sanctified, and the church as a whole was strengthened. Rev. C. O. Prichett believed it was the "greatest revival because of what was already happening."

A man from the church had been witnessing to one of his employees for

The General Church Property Committee supervises the purchase of property, the utilization of property, the construction of new buildings, and additions to existing structures. Members are skilled in the science of demographics, construction, and finance, and they guide the general church in these areas. Pictured (l. to r.) are: Paul Spear, director of Headquarters Services; Dr. Bob Foster, vice-president in charge of finance, Point Loma Nazarene College; Dr. Virgil Grover, superintendent of the Minnesota District; Willard Friesen, lumberman and developer from Oregon; and D. J. Burk, highway and bridge building from southern Missouri. Don Cain, banker with agribusiness interests in Arkansas and Kansas, is not pictured as business commitments prevents his attending the meeting. The committee is pictured touring the NPH facilities. The focal point for this meeting was to review and approve developing interests of the publishing house at the present and also into the future.

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January 1984

U-184



APPOINTMENT
Calendar 1984



U-334



U-284



U-344



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GI-9713 \$1.75; 12 for \$15.75

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H-743

GI-1006



GI-1970



some time. She was living a wasted life full of drugs and drinking and had been living with a man. The employer invited her to the revival, and one night she visited the services. That night she went to the altar and gave her life to Christ. She testified that "the emptiness in my life is filled." A great change took place in her life and she was excited about living for Christ.

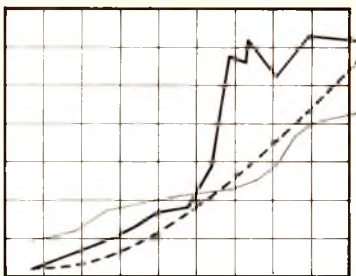
Two weeks later this young lady invited a friend she worked with to come to church. She too accepted Christ and both young women are planning to join the church.

In three services there was more than one altar service; in one service people were at the altar three different times. ☐

PENSIONS RECEIVES GIFT CHECK

Recently, a letter arrived in the Pensions office from Mrs. Thelma L. Hartman of St. Louis. Mrs. Hartman, widowed five years ago, sent with her letter a gift check and a poem to honor the 75th anniversary of her late husband's birthday. Since Rev. Fred E. Hartman was born on October 8, 1908, this special gift coincided with the month and year of the 75th anniversary of the Church of the Nazarene!

Dean Wessels, administrator of the Board of Pensions, reports this gift will be used by the Board of Pensions for the continued ministry to retired ministers and their widowed spouses. Over the years many such gifts have been received from generous individuals. ☐



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Month Day Year

Conferences on Evangelism

DAY	TIME	PHOENIX	FORT WORTH	TAMPA
Tuesday	7:30 p.m.	Robert Coleman	Robert Coleman	Robert Coleman
Wednesday	8:30 a.m.	Jim Bond	Terrell Sanders	Curtis Smith
	9:15 a.m.	W. Talmadge Johnson	Neil B. Wiseman	B. G. Wiggs
	10:00 a.m.	Break	Break	Break
	10:30 a.m.	Lenny Wisehart	G. Stuart McWhirter	Don Pfeifer
	11:30 a.m.	Lunch	Lunch	Lunch
	Afternoon	Seminars	Seminars	Seminars
	7:30 p.m.	Eugene L. Stowe	V. H. Lewis	Charles H. Strickland
Thursday	8:30 a.m.	Jose C. Rodriguez	Charles Johnson	Jose C. Rodriguez
	9:15 a.m.	Nelson Perdue	Bob Hoots	Gary C. Bond
	10:00 a.m.	Break	Break	Break
	10:30 a.m.	Millard C. Reed	James Diehl	H. B. London, Jr.
	11:30 a.m.	Lunch	Lunch	Lunch
	Afternoon	Seminars	Seminars	Seminars
	7:30 p.m.	Jerald D. Johnson	Orville W. Jenkins	William M. Greathouse

SEMINARS/WORKSHOPS SCHEDULE

SEMINARS

PHOENIX

FORT WORTH

TAMPA

Wednesday

Thursday

1:30 2:45 3:45 1:30 2:45

1. Evangelism and the Bible	H. Ray Dunning	H. Ray Dunning	H. Ray Dunning						
2. Dynamics of Discippling	Don Wellman	Don Wellman	Don Wellman						
3. Evangelizing Through Our "Extended Families"	Jerry Lambert	Jerry Lambert	Jerry Lambert						
4. Evangelism Possibilities for the Small Church (0-100 members)	Bill E. Burch	Bill E. Burch	Bill E. Burch						

WORKSHOPS

1. How to Make an Altar Call and Counsel Seekers	Duane L. Yoesei	Gene Williams	Pal L. Wright						
2. How to Plan and Conduct the Evangelistic Service	Leon Wyss	Jerry Baker	John K. Warrick						
3. How to Plan for Revival in the Local Church	Ron Rodes	Bob Leffel	Aubrey D. Smith						
4. How to Train the Laity for Personal Evangelism	Ruth DeLong	June Cole	June Cole						
5. How to Use Church Growth Concepts for Evangelism	Lyle B. Pointer	Lyle B. Pointer	Lyle B. Pointer						
6. How to Use Music in the Evangelistic Service	Steve Caudill	Chuck Jackson	David Blue						
7. How Self-esteem Affects Personal Witnessing	Mel McCullough	Gene Plemmons	J. V. Morsch						
8. Discipleship: The Goal of Evangelism	Harold O. Perkins	R. Eugene Sanders	Bruce L. Peterson						
9. Bible Expositions on Conference Themes	William McCumber	Alex Deasley	Curtis Lewis, Jr.						
10. Pensions and Benefits Services Workshop	Dean Wessels	Dean Wessels	Dean Wessels						
11. Conserving the Converts	Ernest C. McNaught	Russell C. Human	Jack K. Stone						
12. The Church Planter: A Functional Apostle in New Works Evangelism	Kent Anderson	Kent Anderson	Kent Anderson						
13. How to Start New Works in a Non-English-Speaking Culture	Jerry Appleby	Jerry Appleby	Jerry Appleby						
14. The Family: A Fertile Field for Evangelism	Jarrell W. Garsee	Richard L. Young	Edmond P. Nash						
15. Evangelism Through Home Bible Studies	John Williamson	John Calhoun	Dallas Mucci						
16. Ideas for Evangelism in the Local Church	Charles J. Rizzo	Samuel N. Smith	G. Thomas Wilson						
17. Multiplying New Works Among English-Speaking Ethnic	Bob Goslaw	Charles Johnson	Edward Husband						
18. A Thousand New Works Through Mission Action Committee	Raymond W. Hurn	Raymond W. Hurn	Raymond W. Hurn						
19. The Role of the Associate Minister in Public Evangelism	Keith Wright	Keith Wright	Keith Wright						
20. Evangelism in the Medium Size Church (101-250)	Phillip Lunn	Richard Parrott	Robert Manner						
21. Evangelism in the Large Church (251 and up)	Jay Baynum	Robert G. Snodgrass	Bob Cerrato						
22. Videonet: A Bold Step Toward Innovative Communication	David Wilson	David Wilson	David Wilson						
23. The Role of the Associate Minister in Personal Evangelism	Keith Wright	Keith Wright	Keith Wright						
24. Evangelism Through Children's Ministries	Miriam Hall	Miriam Hall	Miriam Hall						
25. Evangelism Through Adult Ministries	Kenneth Rice	Kenneth Rice	Kenneth Rice						
26. Evangelism Through Youth Ministries	Larry Leonard	Larry Leonard	Larry Leonard						
27. Evangelism Through Sunday School Outreach	Phil Riley	Phil Riley	Phil Riley						
28. Buildings That Evangelize	Ray Bowman	John Westmoreland	Edward Levin						
29. Women's Ministries in the Local Church, Evangelism and Nurture	Ruth Gibson	Ruth Gibson	Ruth Gibson						

The Convention and Visitors Bureaus in the respective cities are serving the church by handling all housing reservations. Requests for housing made on this form will be processed expeditiously and reservations confirmed directly by each hotel. If applications exceed the number of rooms in the hotel of first choice, the Bureau will assign reservations in other facilities at as near as possible rate as requested on your form.

CONFERENCE HOTELS NEAREST TO CONVENTION CENTERS TO BE USED.
Please place first, second, third, etc. . . in front of the choice of hotel in Conference city. Rates are for both single or double occupancy.

PHOENIX

January 3-5, 1984

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___ Ramada \$45.00
___ San Carlos \$42.00

FORT WORTH

January 17-19, 1984

___ Hyatt \$58.00
___ Hilton \$56.00
___ Metro/Center \$50.00

TAMPA

January 24-26, 1984

___ Hyatt \$59.00
___ Hilton \$49.00
___ Holiday Inn \$38.00
___ Sheraton \$37.00

NOTES

1. Reservations should be received by December 10, 1983 (Canada, September 1, 1983).
2. Telephone requests will not be honored. All requests must be in writing.
3. Reservations will be held only until 5 p.m., unless special arrangements are made directly with the hotel. Some hotels may require room deposits.
4. All changes of arrival and departure dates should be made in writing to the hotels.
5. Send any cancellations in writing to Evangelism Ministries.

PLEASE CONFIRM RESERVATIONS AS MARKED TO: (Only one confirmation will be sent for each reservation.)

Name _____

Street or Box _____

City _____ State _____ Zip _____

Telephone (_____) _____

Name(s) of occupants for each room requested. Please bracket names of those sharing rooms.

1. _____

2. _____ Date of Arrival _____ Approximate Time _____

3. _____ Mode of Travel _____

4. _____ Date of Departure _____ Time _____

ANNOUNCEMENT

the unanimous approval of the General Superintendents, consultation with the District Board of the Eastern Michigan District, I have appointed Dr. Knight (now superintendent of the Eastern Michigan District) as superintendent of the Eastern Michigan District, October 20, 1983.

EUGENE L. STOWE
General Superintendent

**KNIGHT NEW
SUPERINTENDENT OF EASTERN
DISTRICT**

Dr. C. Marselle Knight was appointed superintendent of the Eastern Michigan District effective October 20.

The announcement of this appointment by Dr. Stowe, general superintendent, fills the vacancy created by the late Don Gibson last month. Dr. Knight is a veteran superintendent with that capacity on the District 1970-75 and the District 1975 to present. His experience includes churches in Okla., Fla.; Tyler Grace, Dallas, Texas; and Wichita Falls, Texas. He was public relations director at Bethany Nazarene Church, Wichita, Kan.

Dr. Knight was ordained in 1952. He was married to Betty in 1948 and they have two children, Margaret, 10, and John, 8.

CELEBRATION

Superintendent V. H. Lewis, at the 75th anniversary celebration of the Nazarene Church in Texas, called on the clergy to renew their dedication to the message of "holiness" to the people and throughout the world.

He made comments in the opening address to a throng of persons at the church's 75th anniversary celebration on October 13. The huge crowd from across the nation and around the world gathered to celebrate in a camp setting under a giant tent. The highlights of the "Diaspora" service included: a dramatic recreation of the "1908 Union Service" with D. Paul Thomas in the role of P. F. Bresee, accompanied by the Bethany College Chorale and Orchestra; the introduction of eight "Nazarene Pioneers" who were present at Pilot Point in 1908 and were closely associated with the early church; and an interesting display of memorabilia from the history of the church, highlighted by a wall-size painting by Olivet Professor Harvey Collins, depicting events and leaders in the church's history from 1908 to the present.

—NN

**DIAMOND JUBILEE NEW
CHURCH GOAL SURPASSED**

The Diamond Jubilee goal of organizing 75 new churches in one day worldwide has been exceeded by at least 100, according to Dr. Raymond W. Hurn, director of Church Extension Ministries, Church of the Nazarene. Reports received in the denominational headquarters office, October 23, 1983, indicate that 62 new Nazarene churches were organized in the United States and Canada with an additional 117 in the six world mission areas.

This total of 179 Nazarene churches in one day brings the denomination within reach of the year-long goal (September 1, 1983, to August 31, 1984) of 228 new churches worldwide.

The international nature of the Church of the Nazarene is reflected in the fact that 27 of the 62 new churches in the United States and Canada organized October 23, 1983, were among ethnic groups such as Blacks, Hispanics, Samoans, Koreans, North American Indians, and French.

Wall plaques designating them as Diamond Jubilee Churches have been sent to these 179 new Nazarene churches organized on this one day, commemorating the 75th anniversary of the denomination.

CHURCH BURNS

District Superintendent Arthur Mottram has reported a church on the Missouri District at Brosely, Mo., was completely destroyed by fire on September 27. The loss was covered by fire insurance.

Rev. Preston Palmer is the pastor and states that the church will continue with services being held in a school building two blocks away until the church can be rebuilt.

—NN



District Superintendent Julian Gunn is shown receiving charter members into the Nazlini, Ariz., Church of the Nazarene. This Navajo Indian church was one of the 179 Diamond Jubilee churches organized October 23 worldwide. The congregation meets in a Navajo hogan-style building.



The exterior of the hogan-style log structure, shown partially completed, is the home for the new Nazlini, Ariz., Navajo Indian church.

75 COUNTRIES IN THE 75th YEAR

AZORES



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SURINAME



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